

THE  
PANCHATANTRA-TEXT  
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

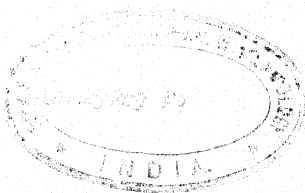
BY

DR. JOHANNES HERTEL

PROFESSOR AM KOENIGLICHEN REAL-GYMNASIUM, DOEBELN, SAXONY



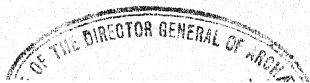
23752



Sa8ka  
Pan | Her

CAMBRIDGE, MASSACHUSETTS  
Published by Harvard University

1912



The volumes of this Series may be had, in America, by addressing Messrs. GINN AND COMPANY, at New York or Chicago or San Francisco, or at the home-office, 29 Beacon Street, Boston, Mass.; in England, by addressing Messrs. GINN & Co., 9 St. Martin's Street, Leicester Square, London, W.C.; and in Continental Europe, by addressing Mr. Otto Harrassowitz, Leipzig.—For the titles and descriptions and prices, see the List at the end of this volume.



PRINTED FROM TYPE AT THE  
UNIVERSITY PRESS, OXFORD, ENGLAND  
BY HORACE HART, M.A.  
PRINTER TO THE UNIVERSITY

---

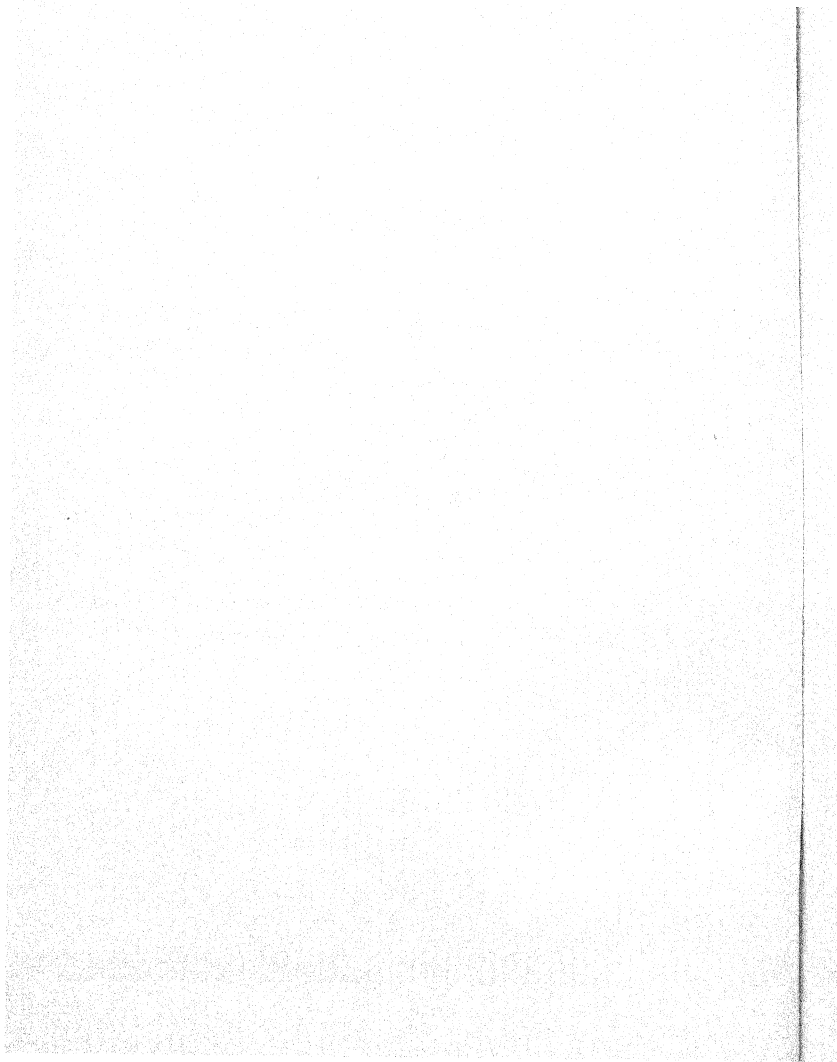
*First edition, 1912, One Thousand Copies*



TO THE MEMORY  
OF  
RICHARD PISCHEL

CENTRAL ARCHIVES  
LIBRARY NEW DELHI  
23752  
13. 6. 56.  
SABKA/Pam/Her.  
Call No.





# CONTENTS

	PAGE
PREFATORY MATTER . . . . .	ix
Preface . . . . .	ix
Delayed appearance of the volume . . . . .	ix
The material intended for volume xii divided between volumes xii and xiii	ix
Designations of the manuscripts in the list of variants . . . . .	ix
The list of variants refers directly to the manuscripts themselves . . . . .	ix
The numbering of the single tales in volume xi . . . . .	ix
Editor's non-acceptance of corrections of real errors . . . . .	x
Pūrṇabhadra's attitude towards his sources . . . . .	xi
Acknowledgement of obligations . . . . .	xii
Key to Tables I and II of volume xi . . . . .	1
Akṣara-forms in the manuscripts Ψ and bh . . . . .	1
INTRODUCTION TO THE EDITION OF PŪRṆABHADRA'S PAṢCATANTRA . . . . .	5
Chapter I. Survey of the single recensions and of their MSS. . . . .	5
Pedigree of the recensions of the Paṣcatantra, in tabular form . . . . .	5
Key to the pedigree under 25 headings . . . . .	6
1-6. Kashmirian . . . . .	6
7. North-Western copy (N-W.), represented by . . . . .	
8. The Pahlavi recensions . . . . .	7
9. Pseudo-Guṇāḍhya; 10. Somadeva; 11. Kṣemendra . . . . .	7
12. North-Western epitome (n-w). From this flows . . . . .	
13. The source (n-w <sup>1</sup> ) of . . . . .	8
14. The archetype of the Southern Paṣcatantra . . . . .	8
15-19. Manuscripts of the last, grouped under 5 sub-recensions . . . . .	8
20. A lost manuscript (n-w <sup>2</sup> ) agreeing with n-w <sup>1</sup> . . . . .	10
21. Nepalese recension (ν) . . . . .	10
22. The Hitopadeśa . . . . .	10
23. Textus simplicior (Jaina): H-class; c-class (Kielhorn-Bühler) . . . . .	11
24. Pūrṇabhadra's text (Jaina) . . . . .	14
25. Later contaminated Jaina recensions . . . . .	15
25 <sup>1</sup> . Textus simplicior, interpolated from Pūrṇabhadra's recension . . . . .	15
25 <sup>2</sup> . Pūrṇabhadra's text, interpolated from textus simplicior, &c. . . . .	15
25 <sup>3</sup> . Single books of different recensions combined . . . . .	16
25 <sup>4</sup> . Other recensions (25 <sup>4</sup> a to 25 <sup>4</sup> g) contaminated with Jaina recensions . . . . .	17
25 <sup>5</sup> . Jaina recensions moulded into other forms . . . . .	20
25 <sup>6</sup> . Versions from which the frame-stories have been eliminated . . . . .	20

	PAGE
<b>Chapter II. Pūrṇabhadra, his time, his work, his language</b>	21
§ 1. Previous statements	21
§ 2. The date of Pūrṇabhadra's recension	22
§ 3. Pūrṇabhadra's work	27
§ 4. Pūrṇabhadra's language	31
<b>Chapter III. Account of the manuscripts on which this edition is based</b>	37
§ 1. Description of the manuscripts	37
Manuscripts bh, N (first group)	37
Manuscripts Ψ, PL <sup>1</sup> , Pr, M, p (second group)	38
Manuscripts A, Bh, Φ	40
§ 2. Value and mutual relations of these manuscripts	41
§ 3. The manuscript N goes back indirectly to bh	42
§ 4. The manuscripts PL <sup>1</sup> , Pr, p, and M go back to Ψ	42
§ 5. Critical discussion of the manuscript A	43
Discussion illustrated by text of Tale III, viii, Self-sacrificing dove	44
§ 6. Critical discussion of the manuscripts Bh and Φ	56
Discussion illustrated by text of Tale V, v, Ass as singer	57
§ 7. Books I to III in manuscripts Bh and Φ	67
Discussion illustrated by text of Tale I, xiii, Lion's retainers outwit camel	68
<b>Chapter IV. Principles which guided the editor in constructing the text</b>	73
§ 1. Basis of the text of our edition	73
Manuscripts bh, N, A; Ψ, PL <sup>1</sup> , p, Pr, M; Bh, Φ	76
Manuscripts bh and Ψ differ very little from Pūrṇabhadra's autograph text	77
§ 2. Emendation of the text	77
<b>LIST OF VARIANTS</b>	83
The variants are given for each page of text, from page 1 to page 290	
<b>INDEX OF STANZAS</b>	201
It covers all the stanzas of Pūrṇabhadra's text (HOS. 11)	
And also those of the textus simplicior (Kielhorn-Bühler)	
<b>ADDITIONS AND CORRECTIONS</b>	230
Additions and corrections to volume xi	230
Additions and corrections to volume xii	231

## PREFACE

**Delayed appearance of the volume.**—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

**Distribution of the material originally intended for this volume.**—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

**Designations of the MSS. in the list of variants.**—In the 'List of Variants', the designations of all the manuscripts (sigla codicum) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

**The list of variants refers directly to the manuscripts themselves.**—The occasional quotations from the Berlin manuscript K (see below, p. 15, 25<sup>2</sup>) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

**The numbering of the single tales in volume xi.**—In volume xi the superscriptions कथा १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS. of the bh-class have no story-numbers; the numbering contained in the MSS.

of the  $\Psi$ -class and in the fifth tantra of Bh are given in the 'variants'. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered *before* the frame-stories, the numbering of the MSS. disagrees of course with that of our printed text. The frame-story I, xv of our edition, e.g., is numbered as xxi in the MSS. of the  $\Psi$ -class, whereas the intercalated stories xvi to xx are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as i in the  $\Psi$ -class, and all the following stories are numbered down to xii. In this case the frame-stories are throughout numbered in the MSS. *before* the intercalated stories, whereas in Bh, which in this tantra is a MS. of the textus *simplicior*, the frame-story is numbered as i, our first story as ii, our third story, in which all the following tales are contained, as xii (see variants on p. 289, 11), our stories iv to ix in like manner as iv to ix, and our x as xi; whereas our xi, which is inserted in x, is numbered in Bh as x.

**Editor's non-acceptance of corrections of real errors.**—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुश्मयापि, which one of these scholars proposed instead of विष्णुश्मापि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the textus *simplicior*, from which Pūrṇabhadra took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jivānanda Vidyāsāgara (V, 60), and Kāśināth Pāṇḍuraṅg Parab (V, 58) मिचोक्तं instead of मिचाणां, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrṇabhadra took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; cp. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chandobhaṅga* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatānta including the textus *simplicior*. I found it in a metrically correct form in Parab's Subhāṣita-ratna-bhāṇḍāgāra and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jivānanda Vidyāsāgara's edition of the Bhojaprabandha and in the metrical version of the Campakāśeṣṭhikāthānaka; see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavacharitra (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnākara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrṇabhadra in several places took over into his text anomalies of his sources; see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the *textus simplicior*, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Bühler cannot replace the MSS. of the *textus simplicior*, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewn over my notes.

**Pūrṇabhadra's attitude towards his sources.**—Pūrṇabhadra no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍityam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *nītibāstra* as the Pañcatantra already was in Pūrṇabhadra's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jains as well as by Brāhmaṇas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his Praśasti he says:

स्मार्तं वचः क्वचन यत्समयोपयोगि  
 प्रोक्तं समस्तविदुषां तद्दृष्टणीयम् ।  
 सोमस्य मन्त्रयविलासविशेषकस्य  
 किं नाम लाञ्छनमुगः कुरुते न लक्ष्मीम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

**Acknowledgement of obligations.**—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Münzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the *Pañcatantra* MSS. preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS. bhPBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12 f.), of the Ulwar MS., and of the MS. preserved in the Raghunāth Temple Library (cp. p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūrṇabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the *Pañcatantra* MSS. of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosegarten's MSS. BCDEF which were not in my hands, when I needed them for this single passage; see below, p. 44 f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Sāstraviśārada-jainācārya Munirāj Śrī Dharmavijaya Sūri, the founder of Śrī Yaśovijayajainapāṭhaśālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian paṇḍityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the *Pañcatantra* Literature (*Arbeiten zur Geschichte und Kritik des Pañcatantra*). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled '*Pantschatantra*', and since so eminent an authority in that same



field as Geheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey.

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman; for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sächsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sächsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Realgymnasium in Doebeln most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xii. and xiii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr. J. C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unfailing care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part; and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

*Grossbaruchlitz bei Doebeln, Saxony,*  
*December 10, 1911.*



## KEY TO TABLES I AND II OF VOLUME XI

**Specimens of the MSS. Ψ and bh in facsimile.**—In volume XI, between the end of the introductory matter (p. xlviii) and the first page of Pūrṇabhadra's text, are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS. Ψ and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old akṣara-forms used in our MSS., and as making it very clear how some of them were easily liable to be misread by later copyists.

**Facsimile No. 1** shows a verso-page of Ψ, corresponding to the passage beginning *svayūthāntikam* (169, 1 of our text) and ending with *bhadra* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots: one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin; and one just opposite to it in the left margin.

**Facsimile No. 2** shows a recto-page of Ψ, corresponding to the passage *gataṃ vyādhaṃ to kṛtaḥ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

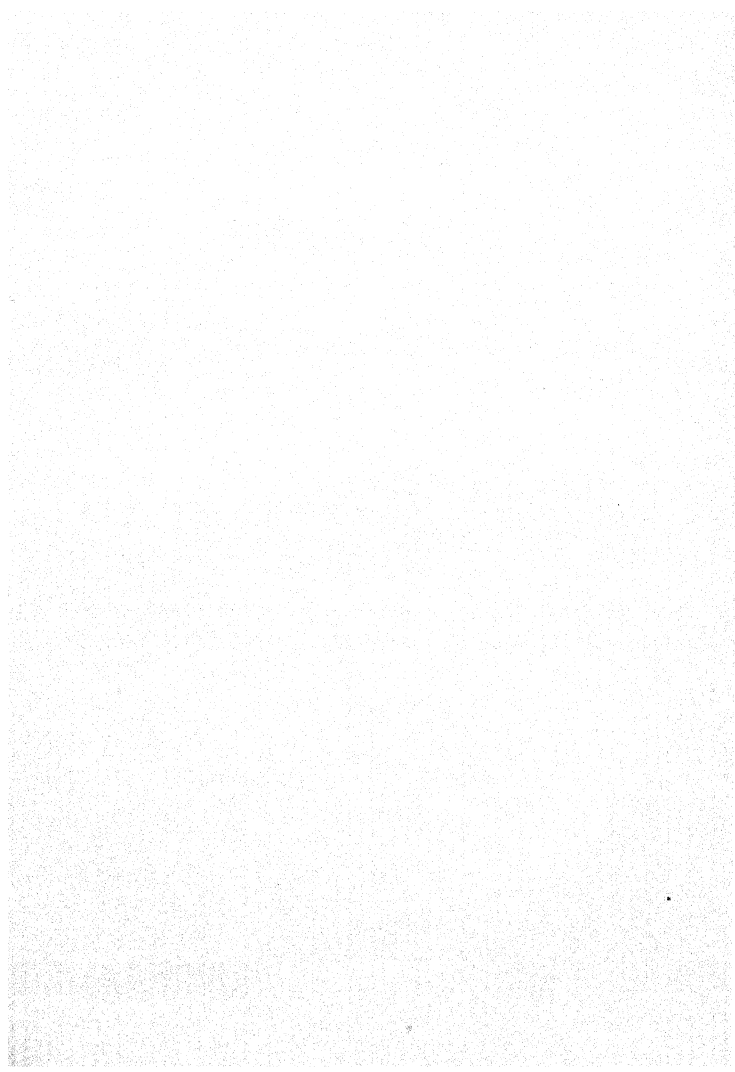
**Facsimile No. 7** shows a verso-page of MS. bh, corresponding to our text 125, 11 *rthāni* to 125, 29 *saṃāptaṃ cē* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

**The Jain diagram** for the sacred word *arham* appears in Ψ, see No. 2, 7 e.—**Anusvāra** appears at the end of the line in Ψ, see No. 2, 12 g. Cp. Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in Ψ, No. 8, 6 g and 7 g. Variants thereof in Ψ, No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of Ψ and bh, the words *uktaṃ ca, api ca*, the ends of the single pādas, and other important places are coloured with red.

**Akṣara-forms of the MSS. Ψ and bh.**—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for Ψ are on the left; those for bh are on the right.

Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
Initial <i>i</i> :	No. 1, 2 <i>ik</i> ; 7 <i>e</i> ; 8 <i>n</i> ; 14 <i>r</i> .	No instance.
Post-consonantal <i>e</i> :	No. 1, 2 <i>b dhe</i> ; 2 <i>m</i> , 5 <i>r ye</i> ; 2 <i>u se</i> ; 3 <i>y le</i> ; 5 <i>d kle</i> ; 5 <i>m sthe</i> .	No. 7, 1 middle <i>tye</i> ; 1 first quarter <i>ye</i> ; 1 third quarter <i>ste</i> ; 1 fourth quarter <i>te, ke</i> ; 2 first quarter <i>śre, &amp;c.</i>
Post-consonantal <i>ai</i> :	No. 1, 4 <i>bg rai</i> ; 6 <i>u</i> , 12 <i>t dai</i> ; 14 <i>c tai</i> ; 10 <i>a smai</i> ; 14 <i>e thai</i> .	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>kyai</i> ; 10 third quarter <i>dai</i> .
Post-consonantal <i>o</i> :	No. 1, 1 <i>m dāho</i> ; 2 <i>g yo</i> ; 3 <i>f tro</i> ; 31 <i>ṣto</i> ; 3 <i>n to</i> ; 3 <i>s go</i> ; 3 <i>v bho</i> .	No. 7, 1 fourth quarter <i>no</i> ; 2 first quarter <i>yo</i> ; 3 second quarter <i>vyo, dyo, to</i> ; fourth quarter <i>vyo, dyo</i> .
Post-consonantal <i>au</i> :	No. 1, 1 <i>q mau</i> ; 3 <i>q</i> , 8 <i>b dau</i> ; 6 <i>z sau</i> .	No instance.
Modern forms :	No. 1, 11 <i>n ro</i> ; 11 <i>z yo</i> ; No. 2, 7 <i>b tyo</i> .	No. 7, 7 second quarter <i>ptai</i> .
<i>gga</i> :	No. 2, 15 <i>f rggam</i> (distinctly two <i>ga</i> 's). The usual form No. 15, 2 in <i>ḍurggam</i> .	No instance.
<i>gha</i> , old form :	No. 8, 4 <i>b c rgha</i> ; 7 <i>a ghā</i> ; No. 2, 9 <i>b ghū</i> ; 10 <i>f</i> , 14 <i>c gha</i> ; No. 9, 1 <i>a ghā</i> .	No instance in the facsimiles (and none in the entire MS.).
<i>gha</i> and <i>ppa</i> :	The old form of <i>gha</i> is distinct from that of <i>ppa</i> , but easily confused with it: cp. No. 1, 1 <i>c rppi</i> ; 4 <i>h rppa</i> ; No. 8, 2 <i>a</i> , 6 <i>d rppa</i> .	
<i>gha</i> , modern form :	No. 1, 5 <i>t gha</i> ; No. 2, 1 <i>c</i> , 2 <i>a ghu</i> ; 4 <i>d ghra</i> .	No instance.
<i>gha</i> and <i>tha</i> :	The modern form of <i>gha</i> is distinct from that of <i>tha</i> , but easily confused with it: cp. No. 1, 1 <i>v thām</i> ; 6 <i>y</i> , 13 <i>s thā</i> ; No. 8, 1 <i>g thā</i> ; 9 <i>f thām</i> ; 10 <i>e rthām</i> .	In bh, the form of <i>tha</i> is like that of our printed texts: No. 7, 1 <i>a rthā</i> ; 2 third quarter <i>thā</i> ; 5 middle <i>thāi</i> .
<i>jha</i> :	No. 1, 15 <i>c jhum</i> (quite distinct from <i>ku</i> 15 <i>e</i> and <i>g</i> ) ; cp. <i>jjhi</i> , No. 12, 2 <i>a</i> .	No instance.
<i>jjha</i> :	No. 9, 3 <i>b jjhā</i> (cp. Bühler, Palāogr., Table V, v-18 from inscr. ca. 807 A. D.) ; No. 12, 2 <i>a jjhi</i> (cp. Bühler, Palāogr., Table V, xiv, xviii, xix, xxi-18).	No instance.
<i>tu</i> and <i>nu</i> :	Very nearly alike. For <i>tu</i> , see No. 1, 1 <i>d</i> , 3 <i>k</i> , 7 <i>x</i> ; No. 8, 8 <i>b</i> ; for <i>nu</i> , see No. 1, 15 <i>b</i> .	For <i>nu</i> , see No. 7, 7 first quarter.

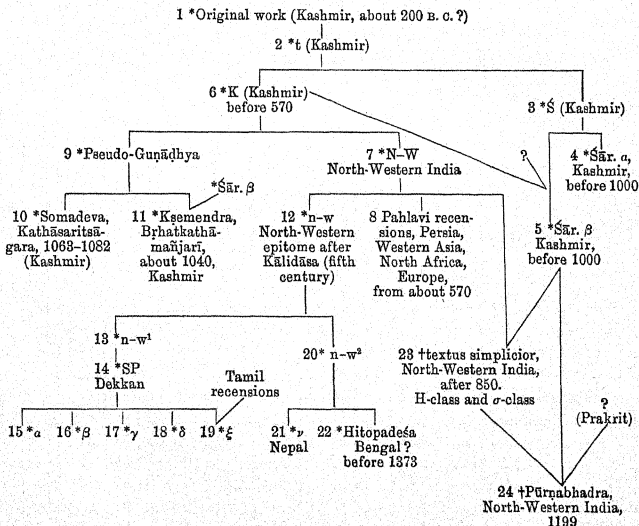
Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
<i>t</i> and <i>n</i> in conjuncts:	Very similar. Thus:	
<i>tra</i> :	No. 1, 2 g, 5 k; <i>tro</i> 3 f; <i>tri</i> 9 h.	Cp. <i>nur</i> , No. 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>tvā</i> :	No. 1, 2 x, 8 h, 13 d.	No. 5, 1.
<i>tsa</i> :	No. 1, 8 c; <i>tsu</i> No. 1, 12 a; <i>tsne</i> No. 1, 14 v.	<i>tsa</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 3 end.
<i>stu</i> :		No. 7, 2 last quarter, exactly like <i>srū</i> .
<i>tya</i> and <i>nya</i> :	Quite distinct in ψ. For <i>tya</i> , see No. 8, 3 b c; <i>tye</i> , No. 1, 6 b c, 12 d; <i>tyu</i> , 2 q. For <i>nya</i> , see No. 1, 9 c, 10 v.	Identical in bh. For <i>tya</i> , <i>tyā</i> , see No. 7, 4 first half, four examples; <i>tye</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nya</i> , No. 7, 2 third quarter; 3 beg.; 6 middle.
<i>tha</i> after <i>s</i> , <i>cha</i> , <i>b</i> before <i>dha</i> , and <i>ṣ</i> before <i>ṭa</i> or <i>ṭha</i> or <i>ṇa</i> , are very similar. Thus:		
<i>stha</i> :	No. 13, 3 a; <i>sthe</i> , No. 1, 5 m; <i>sthā</i> No. 3, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthi</i> , 6 second quarter.
<i>ccha</i> :	No. 1, 4 u v; No. 10, 2 and 4.	<i>cchi</i> , No. 6, 2 middle.
<i>bāhā</i> :	No. 1, 11 p; cp. No. 10, 1 second half.	No instance.
<i>ṣṭa</i> :	No. 1, 10 q, &c.	No. 7, 1 third quarter (twice).
<i>ṣṭha</i> :	No instance.	No. 6, 3 a.
<i>ṣṇa</i> :	No instance.	No. 5, 2 middle.
<i>dāha</i> and <i>dva</i> :	Identical in ψ. For both, see No. 1, 14 q, <i>niryativasād vad-</i> <i>dha</i> .	Distinct in bh. For <i>dāha</i> , see No. 7, 6 first quarter; <i>dāhyā</i> , 7 third quarter; <i>dāhi</i> , 8 first and fourth, and 10 first quarter. For <i>dvi</i> , see No. 7, 7 second quarter.



# INTRODUCTION TO THE EDITION OF PŪRṆABHADRA'S PAÑCATANTRA

## Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

**Pedigree of the recensions of the Pañcatantra.**—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genetic relations. The Brahmanical recensions are marked with a star (\*); the Jaina recensions with a dagger (†).



**Key to the pedigree.**—There follows now, under twenty-five headings corresponding with those of the table (1-25), a brief statement as to each of the inferrible or extant recensions of the Pañcatantra, so far as known to the editor of Pūrṇabhadra's recension, and as to the MSS. used by him as editor, and in his studies of the history and sources of that text.

### 1. The original work.

The author's MS. of this work and all exact copies of it are lost.

### 2. t.

Some copy, inferrible but no longer extant, of the original work, which copy already contained certain mistakes and interpolations.

### 3. S'.

The lost Śāradā archetype of the Kashmir recension or Tantrākhyāyika. Ś contained many corruptions and gaps, and some more interpolations.

### 4. S'ār. a.

The more original text of the Tantrākhyāyika. Known from the MSS.:

P = Pūṇa, Deccan College viii. 145.

P<sup>1</sup> = one leaf, containing most of the kathāmukha, Decc. Coll. viii. 145.

p<sup>1</sup> = the greater part of MS. p, belonging to Dr. M. A. Stein.

The Sanskrit text of MS. P was printed in *Abh. der Kgl. Sächs. Ges. der Wissenschaften*, vol. xxii, No. v, p. 1 ff.

### 5. S'ār. β.

The slightly revised and enlarged text of the Tantrākhyāyika. Used by Kṣemendra. Part of the interpolations contained in Śār. β go back to some MS. of the K-class (No. 6). MSS.:

p<sup>2</sup> = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives ρ r R, MSS. belonging to Dr. Stein.

Critical edition of these recensions: *Tantrākhyāyika*, die älteste Fassung des Pañcatantra. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel... (= *Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist. Kl. N.F. Band xii. 2*).—Translation: *Tantrākhyāyika*. Die älteste Fassung des Pañcatantra. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.



**6. K.**

A lost Śāradā MS. which was the source of all the other recensions of the Pañcatantra.

**7. N-W.**

A North-Western copy flowing from K, not extant, but represented by

**8. The Pahlavi Recensions.**

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885*. II. Kalilah. Liège. H. Vaillant-Carmanne, Imprimeur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14. A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg. Title: *Kalila und Dimna, Syrisch und Deutsch*. Berlin. Verlag von Georg Reimer. 1911.

**9. Pseudo-Guṇādhya.**

The lost metrical extract from an old text of the Pañcatantra, interpolated in a North-Western recension of the Brhatkathā.

**10. Somadeva.**

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's Kathāsaritsāgara. Editions used by the author of this volume:

Br = Kathā Sarit Sāgara. Die Märchensammlung des Somadeva. Buch vi. vii. viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kunde d. Morgenl., herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The Kathāsaritsāgara of Somadevabhattacha. Ed. by Paṇḍit Durgāprasād and Kāśīnāth Pāndurang Parab. Printed and published by the proprietor of the "Nirṇaya-Sāgara" Press. Bombay. 1889.

MSS. used by the author of this volume:

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

C = I. O. 1102, E. 3955.

K = Sanskrit College, Calcutta, No. 1796.

P = Deccan College, 1887-1892, No. 660.

**11. Kṣemendra.**

The abbreviated Sanskrit translation of No. 9, contained in Kṣemendra's Brhatkathā-mañjari, xvi. 286 to 567. Editions:

v. M = Der Auszug aus dem Pañcatantra in Kshemendras Bṛihat-kathāmañjarī. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mañkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892.

Ś = The Bṛihat-kathāmañjarī of Kshemendra. Ed. by mahāmahopādyaia (I) paṇḍit Śivadatta, Head Paṇḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kāshīnāth Pāṇdurang Parab. Printed and published by Tukārām Jāvaji, proprietor of Jāvaji Dādaji's "Nirṇaya-Sāgara" Press. Bombay. 1901.

## 12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kālidāsa's Kumārasambhava: see vol. I of my translation of the Tantrākhyāyika, p. 158, middle.

## 13. n-w<sup>1</sup>.

This is a derivative of n-w, and the immediate source of

## 14. SP.

The archetype of the so-called Southern Pañcatantra. Of this archetype no quite faithful copy has been handed down to us. The MSS. known to us belong to the following five sub-recensions:

## 15. SP<sub>a</sub>.

A } A B palm-leaf MSS., C a paper MS., all of them belonging to the  
B } late Prof. Leo von Mañkowski, and kindly lent to the author  
C } of this volume by him.

K, a copy of the MS. of the Madras Government Oriental MSS. Library, Alph. Index, p. 46, No. 7-1-7.

L, ditto, 7-1-6.

N, ditto, 7-1-8.

Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165<sup>b</sup>, No. 5,110.

P, a copy of the beginning of the Tanjore MS., Burnell, p. 165<sup>b</sup>, No. 5,109.

R, " " " " " 5,111.

S, " " " " " 5,113.

U, " " " " " 5,116.

V, " " " " " 10,240.

W, " " " " " 10,241.

Y, " " " " " 10,242.

Z, a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kṣemendra.

After my edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt. Epigraphist V. Venkayya, the MS. b, i.e. a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

### 16. SP $\beta$ .

- |   |                 |
|---|-----------------|
| F, a collation of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-2-20. | } first group.  |
| H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 6 B-3-15.    |                 |
| O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-4-19.      |                 |
| E, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-5.       | } second group. |
| I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-10.      |                 |
| M, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 5-3-13.      | } third group.  |

The text of the MSS. F H O, E I, with the variants of the best MSS. of SP  $\alpha$  has been published in the following edition :

Das südliche Pañcatantra. Sanskrittext der Rezension  $\beta$  mit den Lesarten der besten Hss. der Rezension  $\alpha$ , herausg. von Johannes Hertel. Des xxiv. Bandes der Abhandlungen der phil.-hist. Kl. der Kgl. Sächs. Ges. d. Wissenschaften No. V. Leipzig bei B. G. Teubner 1906.

### 17. SP $\gamma$ .

D = India Office, Bühler MSS. April 24, 1888, No. 320.

G = India Office, Burnell 211.

A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra, Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. lviii, p. 3 ff.

### 18. SP $\delta$ .

T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165<sup>b</sup>, No. 5, 112. Cp. Introduction to my ed. of SP, p. xxxiv f.

### 19. SP $\xi$ .

X, an old palm-leaf MS., presented to the author by the late Prof. v. Mañkowski. An analysis of this southern 'textus amplior' has been given ZDMG. lx. 769 ff. and lxi. 18 ff.

There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof. Teza, which were not available for me. Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

## 20. n-w<sup>1</sup>.

A lost MS. agreeing on the whole with n-w<sup>1</sup>, but having numerous more original readings. The first and second tantras were transposed in this recension.

## 21. v.

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS.:

n<sup>1</sup>, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p. lxxxviii ff. The complete variants of this MS. are given in the ed. of SP.

n<sup>2</sup>, a copy of the beginning and of the end, transcribed from the same original as n<sup>1</sup>, and procured for me by Prof. Sylvain Lévi. This MS. contains the stanzas of tantras iv and v, which are missing in n<sup>1</sup>. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the Tantrākhyāyika, p. xxvii.

## 22. The Hitopadeśa.

This is based on n-w<sup>2</sup> and some other story book. Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal. Books I and II transposed as in v.

Editions with critical notes: 1. Hitopadesas id est Institutio salutaris. Textum codd. MSS. collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen. Pars I. textum sanscritum tenens. Bonnae ad Rhenum MDCCCXXIX. . . . Pars II. commentarium criticum tenens. . . . MDCCCXXXI. (The translation promised on the title has not appeared). 2. Hitopadeśa by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (= Bombay Sanskrit Series, No. xxxiii).

As to these and other editions compare: Über Text und Verfasser des Hitopadeśa. Inaugural-Dissertation . . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hertel . . . Leipzig. Druck von Breitkopf & Härtel, 1897.

A truly critical edition of this work is still a desideratum. The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the Library of the German Oriental Society has been described by him ZDMG. lxi. 342.

After the publication of SP and  $\nu$  it will now be an easy task to determine the best MSS. of the Hitopadeśa and to give a truly critical edition of this work.

### 23. The textus simplicior.

Called in the MSS. Paṃcākhyānaka. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A.D., since he quotes a stanza of Rudraṭa<sup>1</sup>, and before 1199 A.D., as Pūrṇabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandaki<sup>2</sup>, transposed the stories, especially in books III and IV, and greatly amplified the bulk of the Pañcatantra, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the textus simplicior have many features in common with Buddhistic forms of these tales, which deviate from the *old* Pañcatantra texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the textus simplicior:

H, No. 281 of the Hamburger Stadtbibliothek. Not dated, but older than I.

I, No. 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi. 293 ff.

O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157<sup>a</sup>, No. 335, 'ex eodem codice atque Hamburgenses H. I. videtur transcripta esse.' Dated sam. 1709. This MS. I have not seen.

Bh, fifth book, contains a text very closely agreeing with that of the Hamb. MSS., but without two interpolations of H I. See below, p. 56 ff., and cp. No. 25, Later Mixed Recensions.

$\sigma$  = Decc. College, Peterson's Fifth Report, No. 356. Not dated. Copied by gaṇi Cāritrakīrtti, disciple of gaṇi Tejastilaka. Corrected by paṇḍit Sukīrtti and paṇḍit Amarasiṃha.

s = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps). Not dated.

<sup>1</sup> See Pischel's edition of Rudraṭa (Rudraṭa's Ṣṛṅgāratilaka and Ruyyaka's Saḥṛdaya-līlā. Kiel, Haeseler 1886), p. 26.

<sup>2</sup> Benfey, Panchatantra I, p. xv, note 2.

- S = Decc. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra is concluded. Dated samv. 1534 caitramāse śuklapakṣe 5 paṃcanyām tithau somavāsare atrēha *Harṣapure Śā(?)dyanāgarajñātiyavyāsacīryākena sutānām pāthanārthaṃ Ahimadāvādavāstavyamevādajñātiyasavijaitakasya sutena śavākena pustikā likhitā puṇyasyārthe tena puṇyena bhagavān śrī Mahāviṣṇu pritoṣtu, &c.*
- a = Decc. Coll. xii. 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the emboxed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1-55 incl., 59-61, 63-74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name: likhitam idaṃ pro(!)hita-Rāmacamdrābhidhena nijapathanārthaṃ paropakṛtaye cāstuḥ !
- pr = a MS. belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr. Keshavlal Premchand Mody of the same town. It bears the marks dā° 7, pra° 25 mī, and dā 13 pra 15. Colophon: samvat 1592 varṣe vaiśaṣāṣiditraravau liṣitam. This MS. agrees very closely with the edition of Kielhorn and Bühler.
- Bü<sup>2</sup> = India Office, Bühler MS. 86. Fragment, leaves 1-89 incl. of 88 leaves missing. Dated *Samvat 1804, śakem 1669 prabhavābde paṇṣaṇvadya 2 dvitīyayām budhe Bhīṣagupanāmnā śrī-Nārāyaṇapāṇṭa(i.e. paṇḍita)sutena suhradvareṇēdām paṃcopākhyānākhyam pustakam likhitam svārthaṃ parārthaṃ ca, &c.*
- Mü<sup>4</sup> = Max Müller Memorial e 11, Bodleian, Oxford, 50 leaves. Begins *kā soṭkamṭhās tiṣṭati iwa* (corresp. to Pūrṇ. 230, 3). The text of this MS. belongs to the c-class. Dated *saka 772 śārvarināmasamvatsare vaiśākha-suddhanavamyām.*
- h = a copy of the MS. mentioned in Sh. R. Bhandarkar's Report, Bombay, 1907, p. 55, § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says: 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantra made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the *better* one of the two—has of the Sanskrit language, I give it here: sārāpūṃ [for samāptam!] vēdam aparikṣita-karaṇam nāma pañcamam taṃtraṃ iti । *vṛhatpañcatantraṃ samattamḥ* (corr. to samāptamḥ) ॥ samvat 1965 rāmitimīgasaravadi 12 ne liṣamtaṃ ātmācatarabhujā *Vikāneranagaramadhye Śaratare* gacchai ॥ yādṛśam puṣṭakaṃ dṛṣṭvā tādṛśam liṣitaṃ mayā । yadi । sūddham asuddham vā mama doṣo na diyateḥ ॥ śrīr astuḥ ॥ śrīkalpāṃṣam astuḥ ॥ śrī subham bhavayāt ॥ ॥ ॥. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the *textus simplicior* must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H.I.<sup>1</sup> In the Introduction to my translation of the *Tantrākhyāyika*, p. 158 (Kap. II, § 2, 1, S. 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Śār. Our Specimen III, l. 133, footnotes, gives the reading of h, which, though corrupt, proves in an evident manner that originally the *textus simplicior* also had the reading of Śār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant: 2–10 incl., 14–21, 23–33, 37–41, 43–46. Goes down to *acimṭaya*, Kielh. p. 89, 4. Rather faulty; modern.

The *textus simplicior* has not been handed down to us in its original form. All our MSS. show interpolations,<sup>2</sup> and the original wording has not been preserved in any one of the MSS. that I have seen. Our parallel Specimens and, above all, the text printed below, p. 58 ff., show that the MSS. of the *textus simplicior* may be roughly divided into two groups:

- (1) The H-class, to which belong HIO and book V of Bh; see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS. S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I–III and the text

<sup>1</sup> Cp. Über die Jaina-Rezensionen [see below, p. 15], p. 97 ff.

<sup>2</sup> Cp. Ber. kgl. sächs. Ges. d. Wissenschaften, ph.-h. Kl. 1902, p. 68 f.

printed below, p. 58 ff., show that Pūrṇabhadra used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS. of these two classes. It is scarcely possible that he had before him a MS. from which both the H- and the  $\sigma$ -class are derived, as in some places either the H-class or the  $\sigma$ -class is more original than Pūrṇabhadra's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the  $\sigma$ -class has been edited by Kielhorn and Bühler in their well-known edition of the *Pañcatantra* in the Bombay Sanskrit Series, Nos. IV, III, I. Cp. ZDMG. lvi, p. 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr.

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p. 44 ff.

#### 24. Pūrṇabhadra's text.

Called in the MSS. (like No. 23) *Pañcākhyānaka*. Pūrṇabhadra's text is a compilation of Śār. β, of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in *Prākṛt*; see below, p. 27 ff. He seems to have known Kṣemendra; cp. WZKM. xvii. 347. According to his *praśasti*, he completed his work in A.D. 1199 by the order of a minister named Śrī-Soma.

No other recension of the *Pañcatantra* has been handed down to us in so authentic a wording as Pūrṇabhadra's work. The MSS. which contain it are the following:

bh = Deccan College, Bhand. Cat. x. 190.

N = " " " " x. 189.

A = India Office 2643, E. 4084 (a revised copy).

ψ = Deccan College, Bhand. Cat. iv. 55.

P = " " " " Report 1897, 419.

L<sup>1</sup> = Leipzig University Library, A. 404.

M = Deccan College, Bhand. Cat. iv. 54.

p = " " " " ii. 46 (a revised copy).

Pr = a MS. of the Jaina Bhandar of Ahmedabad, dā. 28, pra 10. Not dated, but old.

B = Oxford, Anfr. Cat., p. 157<sup>a</sup>, No. 337. It contains only the first two *tantras* and the greater part of III (down to 227, <sup>5</sup> *hṛtaghnā* incl.).

Written after A.D. 1810. As I know this MS. only from Tullberg's collation, I neglected it. As for the other MSS., see below, p. 37 ff.

The text of this recension has been published in vol. xi of the HOS.



As to the textus simplicior and Pūrṇabhadra's recension, cp. my papers : 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi. 293 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte der phil.-hist. Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style paṇḍits, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the textus simplicior and Pūrṇabhadra's recension completely ousted the old Pañcatantra from North-western India. But Pūrṇabhadra's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The textus simplicior was interpolated from Pūrṇabhadra's text.
2. Pūrṇabhadra's text was interpolated from the textus simplicior and other sources.
3. Single books or tantras of different recensions were combined.
4. Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms.
6. Versions from which the frame-stories have been eliminated.

### 25. Later Mixed Recensions.

**25<sup>1</sup>.** Textus simplicior, interpolated from Pūrṇabhadra's recension. MSS. : D = I. O. 2790. Dated samv. 1796 āṣāḍhavadi 3.

b = Deccan College, Bhandarkar's Cat. xii. 253. Fragmentary MS. The following leaves are still extant : 49-79 incl., 81-5, 87-9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out).

d = Deccan College, Bhand. Cat. ii. 44. Has 54 leaves, incomplete. The text goes to *saharṣam āha*, Kielhorn, p. 93, 14.

Mü<sup>1</sup> = MS. Max Müller Memorial e 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya* Pūrṇ. 130, 10. The rest complete. Dated samvat 1776 varṣe | śāke 1641 pravarttamāne | jyeṣṭhamāse | kṛṣṇe pakṣe | catvurthyaṁ 4 tithau | ādityavāre | Written *Sujānasimhañvijayarājye* | *śrī Vikānera-madhye* by one *ācārya Rāmakṛṣṇa*.

Mü<sup>3</sup> = MS. Max Müller Memorial d 40. 71 leaves. Contains books III to V inclusive. The pagination begins with 1. Not dated.

**25<sup>2</sup>.** Pūrṇabhadra's text, interpolated from the textus simplicior and other sources. MSS. :

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

L<sup>2</sup> = Leipzig University Library, A. 403. 84 leaves. From the beginning to *trāṣayām āsa* 219, 2. Title *Hitopadeśa* (only in mg.). Very faulty Śaiva MS. After I, i the story *Hitopadeśa* II, iii, ed. Schl. ('Dog and Ass').

Bü<sup>1</sup> = I. O., Bühler MS. 85. Dated śake 1788 kṣayanāmavatsare. This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp. WZKM. xix. 62 ff.

Mü<sup>2</sup> = MS. Max Müller Memorial f. l. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 337 after the first leaf of Śivadāsa's *Vetālapañcaviṃśatikā*, which follows in the MS. Down to about p. 22 of our text Mü<sup>2</sup> contains a mixture of Simpl. and Pūrṇ., the textus simplicior prevailing. But also in some other places the textus simplicior has been compared. After *śrīyate ca*, 94, 4, for instance, Mü<sup>2</sup> continues: *tat pranaṣṭam kulam paksikulam samprati | anyān api svechayā vyāpādāyisyati | yataḥ* (= Kielhorn, i. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kielh. 342 to 346 incl., and then the MS. continues with our stanza 344. Nearly all the mistakes common to Ψbh appear in our MS., and many other corruptions besides. Of the praśasti, Mü<sup>2</sup> has the two stanzas of PPrM.—Mü<sup>2</sup> is dated *śūnyasūtramuniścaṃ* ... [supply *dra*] 1760 *Vikramasya gātādayaḥ || śuciḥ śukle trayodaśyām* by one Śukadeva in a village of Gujarat. It is useless for critical purposes.

25<sup>3</sup>. Single books or tantras of different recensions were combined.

Bh = Deccan College, Bhand. Cat. xiii. 68. The text of books I, II, and III is a Pūrṇabhadra text, mangled and interpolated from the textus simplicior. Book IV (incomplete) is a Pūrṇabhadra text. Book V is an old text of the H-class of the textus simplicior. See below, p. 56 ff.

φ = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Bh; book IV is a Pūrṇabhadra text different from Bh; book V is a textus simplicior of the σ-class. See below, p. 56 ff.

C = Bodleian, Aufrecht's Cat., No. 336. Dated sam. 1856. This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the textus simplicior, the rest of that tantra and the remaining ones are Pūrṇabhadra's text.

F = I. O., No. 2319. Books I and II contain the textus simplicior, the others are copied from the same original as C. To Mr. F. W. Thomas I owe the statement that codices F and L (cp. Kosegarten, p. vi) are identical.

Bü<sup>5</sup> = I. O., Bühler MS. 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrṇabhadra, whereas books II and III contain a *textus simplicior* with stories interpolated from Pūrṇabhadra. Cp. WZKM. xix. 75.

Bü<sup>3</sup> = I. O., Bühler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Bühler's stanza iii, 163. Pūrṇabhadra's stories inserted in the frame of the *textus simplicior*. Cp. WZKM. xix. 73.

II = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern. Books I and II, Pūrṇabhadra; the other books, *textus simplicior*.

The following MSS. contain in their books I, II, V, Pūrṇabhadra's text; in their books III and IV an interpolated *textus simplicior* :—

II<sup>1</sup> = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

II<sup>2</sup> = Deccan College, Peterson, Report V, No. 355. Dated mitau (?) kṛtika-kṛṣṇacaturthi bhūputravāsare samvat 1811.

II<sup>3</sup> = Deccan College, Bhandarkar, Report 1897, No. 418. Modern.

II<sup>4</sup> = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii. 144. Last leaf wanting.

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves: 1-70 incl., 77, 78, 122, 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the *textus simplicior* belongs to this class, and his edition of the *textus ornatior* as well. Both are mixtures from MSS. of various classes. The edition of Jivānanda Vidyāsāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

**25<sup>4</sup>.** Other recensions contaminated with the Jain recensions.

**25<sup>4</sup>a.** The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the *textus simplicior*, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum suppletia adiciere videtur.' On the contrary, this MS. deviates from Pūrṇabhadra in the most remarkable manner. It is based on the *textus simplicior* and contaminated with Pūrṇabhadra's text. But the author of this text has used still other sources, e.g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Ass in panther's skin'), which seems to be based on the Tantrākhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout; see ZDMG. lvi. 326.

**25<sup>4</sup>b.** Ananta's Kathāmṛtanidhi.<sup>1</sup> This is an epitome of an old *textus simplicior*, interpolated in some places from Pūrṇabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *ūmi*. Cp. ZDMG. lvi. 296 f.; Saxon Berichte, p. 117, note 1. MSS.:

G = I. O. 2146 = E. 4088. A modern Nāgarī transcript from a no doubt Southern MS. (*l* frequently appears instead of *l* between vowels).

G<sup>1</sup>, Aufrecht mentions a second MS., Hall, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgarī copies, derived from one and the same original, belong to Prof. E. Hultzsch (Halle):

G<sup>2</sup>, 93 leaves, and G<sup>3</sup>, 69 leaves. In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *vijī*<sup>2</sup> for *kāṇva*<sup>2</sup>.

**25<sup>4</sup>c.** NP, the recension mentioned by Aufrecht, C. C., p. 314: पञ्चतन्त्र *kāṇva*, by Dharmapaṇḍita. MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces. Parts I-X. Allahabad, 1877-86, ix. 14.' I got a copy of this MS. by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares. In this copy, the name of the author (Dharmapaṇḍita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tailaṅga characters. The librarian says that the modern paṇḍits designate *nti* works which contain stories as *kāṇva*. The original belongs to Paṇḍit Nṛsimhaśāstrin, and the Nāgarī copy sent to me was made by order of his son, Paṇḍit Gaṅgādhara Śāstrin, C.I.E.<sup>2</sup>

The author of this version has used several sources, the *textus simplicior*, the recension of Pūrṇabhadra, the Southern Pāṇcatantra, the Hitopadeśa, and in some places even Śār., or some MS. which contained passages that are known to us only from this source. Only the first two tantras are complete; of tantras iii to v there is only a very short abridgment. Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp. ZDMG. lxiv. 61.

As to this recension, see Journal Asiatique, Nov.-Déc. 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS. : np, new copy in Nāgarī, 51 leaves, 12 to 13 lines on a page.

<sup>1</sup> As the author's praśasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kāṇva's, and his father's name was Nāgaḍeva. According to Aufrecht's C. C., i. 13, 771, and ii. 186, Ananta Bhaṭṭa is the author of many works.

<sup>2</sup> See Journal Asiatique, Nov.-Déc. 1908, p. 400, where *\*pattreṇa* (l. 3 of the Sanskrit passage) is a misprint for *\*puttreṇa*.

**25<sup>d</sup> d.** The recension of the Jaina monk *Meghavijaya*, compiled from an interpolated Pūrṇabhadra text (Bü<sup>1</sup>, above, 25<sup>2</sup>), from the textus simplicior, from a metrical version of the Jaina Pañcatantra, from the Jaina work Dharmakalpadruma, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. Meghavijaya wrote in sam. 1716 in the town Navaraṅga. He belonged to the Tapāgaccha.

MS. of the I. O.: Bühler, ZDMG. xlii. 54, No. 6; fols. 35, ll. 17, samvat 1747, Puṇa (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper 'Eine vierte Jaina-Recension des Pañcatantra'; for a German translation of these stories, see my paper 'Meghavijayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff.

**25<sup>d</sup> e.** The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col.: sam. 1728 śrāvaṇakṛśṇā[<sup>1</sup>] caturddaśyām somadine *Phattehapuramadhya* divān śrī-*Aliphaṣṇarājye Pārikānvaye Mīśra-śrīRāmeṇālekhi* || śubham || śu ||) contains another Jaina recension. The text of this MS. is compiled from the textus simplicior, Pūrṇabhadra (bh-class), Hitopadeśa, the metrical source used by Meghavijaya, Śār. β (with the mistakes of our MSS. of this recension), and other sources.

*Tantra I* contains the same stories, and these stories in the same order, as Pūrṇabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS.). *Tantra II*: i = Hit. Schl. I. ii (Pet., p. 7, 4); ii = Pūrṇ. II. i; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as Meghavijaya<sup>1</sup>); v = Hit. I. iii (Pet. I. 41 and following story); vi = Hit. I. iv (Pet. I. 42 and following story); vii = Pūrṇ. II. ii; viii = Pūrṇ. II. iii (but the text of Śār. β); ix, corresponds to Pūrṇ. II. iv (stanza and first sentences from Hit., the rest of the text from Śār. and Pūrṇ.); x = Hit. I. vi (Pet. I. 80 and following story); xi = Pūrṇ. II. v; xii = Pūrṇ. II. vi; xiii = Pūrṇ. II. vii; xiv = Pūrṇ. II. viii; xv = Pūrṇ. II. ix. *Tantra III*: i = Śār. III. i; ii = Pūrṇ. III. i; iii = Pūrṇ. III. ii; iv = Pūrṇ. III. iii; v (intercalated into iv: the lizards, elephant, and water-animals<sup>2</sup>); vi, corresponds to Pūrṇ. III. iv (from Śār.); vii = Pūrṇ. III. v; viii to xv = Pūrṇ. III. vi to III. xiii; xvi, corresponds to Pūrṇ. III. xvi (from Śār., and again from Pūrṇ.; two foll. 166; the text in disorder). *Tantra IV*: i to x = Pūrṇ. IV. i to x; then xi = Simpl. Bühler

<sup>1</sup> Cp. Zeitschr. d. Vereins f. Volkskunde in Berlin, 1906, 256 f. (with German translation). Sanskrit text and French translation: Journal As., Nov.-Déc. 1908, p. 425 ff.

<sup>2</sup> Sanskrit text and French translation: Journal As., 1908, p. 432 ff.

IV. vii, and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Bühler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrṇ., Simpl., Śār. are equally contaminated.

**25<sup>4</sup> f.** The Bühler MS. 88 of the India Office (ZDMG. xlii. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam. 1880 śake 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that *Rāmacandra* (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25<sup>4</sup> c and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the textus simplicior, but interpolated from Pūrṇabhadra; the fourth tantra contains a text of SP β. The fifth tantra is contaminated from SP and the textus simplicior. It begins with the frame-story and the first and second tales of SP; then follow all the stories of Bühler's edition from V. iii onward, except Bühler V. ix and V. xiv. In general, cp. WZKM. xix. 74 f.

**25<sup>4</sup> g.** The MS. Deccan College xvi. 105 (80 leaves, not old) contains the Kathāmukha and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrṇabhadra's text. It contains all the stories of Pūrṇabhadra's text in the same order. The wording of this MS. has been contaminated from Pūrṇabhadra, from the textus simplicior, and from the Hitopadeśa, and many new stanzas have been inserted.

**25<sup>5</sup>.** Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25<sup>4</sup> d). The same version was used by the compiler of the text 25<sup>4</sup> e.

**25<sup>6</sup>.** Versions from which the frame-stories have been eliminated.

*a.* A Jain MS. of the Berlin Library, described by E. Leumann, Saxon Berichte, 1902, 132 ff. (from the textus simplicior).

*b.* The Buddhist version from Nepal, called Tantrākhyāna. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, The Tantrākhyāna. Journal of the Royal Asiatic Society of Great Britain and Ireland, new series, vol. xx, p. 465 ff. Hertel, Über einige Handschriften von Kathāsaṃgraha-Strophen, ZDMG. lxiv. 58 ff.

In the Jaina Upāśrayas of Pophliano pāḍo in Paṭan (upper Gujarat) and of Dehlāno pāḍo in Ahmedabad, there are still numerous Pañcatantra

MSS. the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (dā° 10, 1.2.44); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 24); p. 192 (49, 35); p. 195 (55, 3.2); p. 217 (18, 4.5); p. 226 (31, 13); p. 237 (36, 137); p. 243 (43, 32); p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS. are preserved in the Palace Library at Tanjore:  $\tau^1 = 5114$  and  $\tau = 5115$ . As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped.  $\tau^1$  seems to be a MS. of the H-class of the textus simplicior, whereas  $\tau$  seems to contain a text of Pūrṇabhadra's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

## Chapter II. Pūrṇabhadra, his time, his work, and his language.

### § 1. Previous Statements.

IN 1891, *Aufrecht* wrote in his *Catalogus Catalogorum*, vol. i, p. 344: 'पूर्णभद्र revised by desire of Somamantrin the Pañcatantra in 1514,<sup>1</sup> I. O. 2643.' *R. G. Bhandarkar* in his Report, Bombay, 1897, p. lix, gave the complete praśasti of Pūrṇabhadra's Pañcatantra, with this (faulty) stanza containing a different date of the book:

श्रवणतरणिवर्षे रविकरवदि फाल्गुने तृतीयायां ।  
जीर्णोद्धार इवासौ प्रतिष्ठितो बुधेः ॥ ८ ॥

Bhandarkar adds: 'This is an edition of the Pañcatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phālguna of the year 1255 by a man of the name of Pūrṇabhadra. The text of the Pañcatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse. Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

<sup>1</sup> The MS. which Aufrecht refers to is our MS. A. See below, pp. 22 and 40. (Aufrecht gives the date A. D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as Pāñchatantra re-written. Who the Soma-mantrin mentioned by the author was it is difficult to say. The date in all probability refers to the era of Vikrama, wherefore it is equivalent to 1199 A.D.<sup>1</sup>

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus ornatior*, are *Jaina* works, and that Pūrṇabhadra, who amongst other sources used the *textus simplicior*, was the *author* of the so-called *textus ornatior*.<sup>1</sup> In a post-card dated Aug. 12, 1902, Geheimrat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to *Sunday, January 17, 1199 A.D.*

## § 2. The date of Pūrṇabhadra's Recension.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of Pūrṇabhadra's work which are much older than the date just mentioned. The author's samvat date given in A is 1571.<sup>2</sup> Our MS. Bh is dated sam. 1442; bh, sam. 1468; P, which mediately goes back to the very old MS. Ψ, sam. 1537.

The date published by Bhandarkar is taken from the MS. Π<sup>1</sup>=Decc. Coll. 1894, No. 371. The same date-stanza is given in the MSS. Π<sup>2</sup>=Decc. Coll., Peterson's Fifth Report, No. 355, Π<sup>3</sup>=Decc. Coll., 1887-91, no. 418, and in the MS. 277 of the British Museum. All these MSS. go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS.<sup>3</sup> and are on the whole worthless. But their fifth tantra has been copied from a MS. of the bh-class.<sup>4</sup> The text of this tantra as contained in them is inferior to that of the same tantra given in bh. But as in bh the date-stanza is missing, these MSS. apparently derive from some copy older than bh, and the date given in them may be right, if it is compatible with what we know from other sources about Pūrṇabhadra's time. And this is the case.

Klatt-Leumann, *The Sāmāchārīśatakam*, Ind. Antiquary, July, 1894, p. 173, give this information: '167 *ab* Pūrṇabhadra, pupil of Jinapati sūri († Samvat 1277), composed śrī-Kṛtapunyacharitra.'

<sup>1</sup> Berichte d. kgl. Sächs. Gesellschaft der Wissenschaften, 1902, ph.-hist. Kl., pp. 92 ff., 97 ff.

<sup>2</sup> The *copyist's* date is samvat 1574.

<sup>3</sup> See above, p. 17.

<sup>4</sup> See below, p. 58 ff.



The जैन ग्रंथावली (प्रसिद्ध कर्ता. श्री जैन श्वेताम्बर कॉन्फरन्स, मुंबई. वीर संवत् २४३५, विक्रम संवत् १९६५) mentions the following works:

प.	नंबर	नाम	श्लोक	कर्ता	रच्यानो सं	कां हे?
२२२	१७	कृतपुष्पचरित्र	१६५०	पूर्णाभद्र	१२८५	जिसल
२२५	३०	धन्यशालिचरित्र	१४६०	पूर्णाभद्र	१२८५	वृ. जिसल-वे

I was anxious to procure the praśastis of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad, I owe a copy of the Introduction and of the praśasti to the latter work. Both of them were copied from a MS. of 37 pages [fols. ?] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baroda.

*The praśasti of the Dhanyaśālicaritra.* In his praśasti the author of the Dhanyaśālicaritra gives the pedigree of his teachers, calling his gaccha the चांद्रकुल (stanza 2), or चंद्रगच्छ (stanza 10).<sup>1</sup> But he gives only the series of the sūris of the Kharatara-gaccha,<sup>2</sup> excluding the first teacher peculiar to this gaccha, viz. Vardhamāna (†sam. 1088). All of these names are known to us from Klatt's Extracts from the historical Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the Paṭṭāvali published by Weber in his Cat., p. 1036 ff. In giving them here from the praśasti of the Dhanyaśālicaritra, I add in parentheses the dates from Klatt's 'Specimen'.

<sup>1</sup> This gaccha derives its name from that of its founder *Caṇḍra-sūri*. See Dharmasāgara-gaṇi's Gurvāvalisūtra, Weber, Cat. 997, p. 1002 (numbered as 15th sūri); Munisundara-sūri's Gurvāvali, stanza 26 and p. 15, first stanza (numbered as 16th sūri); and the Paṭṭāvalivācaṇā of the Kharataragaccha, Weber, Cat., p. 1033 f. (numbered as 18th sūri).

<sup>2</sup> Called after Kharatara, the 'Severer', the 'Harder', a title which was given to Jīneśvara-sūri of the Cāndra-gaccha, when, in sam. 1080, in the sabhā of King Durlabha of Anahillapura (Anhilvād) he refuted the caityavāsins. Cp. the story in Weber's Cat., p. 1037 f.; Klatt, Specimen of a lit.-bibl. Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned praśasti allude to this event, comparing Jīneśvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śrīpattana (= Anhilvād) and in the presence of King Durlabha the sūri proved from the Holy Scriptures (आगम) that monks should not dwell in caityas (temples), but in the houses of householders. The first two stanzas of the praśasti run thus: श्रीमद्भूर्भूवभूमिभूषणमणौ श्रीपत्तने पत्तने श्रीमद्भूर्भूवभूमिराजपुरतो यश्चैत्यवासिद्विपान् निर्वोच्यागमहेतुयुक्तिनखरैर्वासं गृहस्थालये साधूनां समतिष्ठन्मुनिमुगाधीशो ऽप्रधृष्टः परैः १ सूरिः स चांद्रकुलमानसराजहंसः श्रीमज्जिनश्चर इति प्रथितः पृथिव्यां जज्ञे लसच्चरणरागभुद्भिश्चुद्धपद्मद्वयः शुभगतिं सुतरां दधानः २. But cp. Dharmasāgara's (sam. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus: *Jineśvara* (received the honorary name 'Khara-tara' in Sam. 1080), *Jinacandra* (composed *संविगर्गशाला* in Sam. 1125), *Abhayadeva* (died Sam. 1135 or 1139), *Jinavallabha* (died Sam. 1168), *Jinadatta* (born Sam. 1132, died Sam. 1211), *Jinacandra* (born Sam. 1197, died Sam. 1223), *Jinapatti*<sup>1</sup> (born Sam. 1210, died Sam. 1277), *Viraprabha* (i. e. *Jineśvara*, born Sam. 1245, died Sam. 1331), who was made *guru* by *Sarvadevasūri*. The last stanzas of the *prāśasti* I give here literally according to my MS.:

श्रीचंद्रगच्छमभिनंदति शास्त्रि पाति  
तीर्थं प्रभावयति संप्रति जैनचंद्रं  
यः श्रीजिनेश्वर इवाप्रतिमैर्वचोभिः  
वृत्तैरिव चिमुवनं पृणति प्रतीतः १०  
तदाज्ञया सद्गुणसर्वदेवा-  
चार्यैः समं जेसलमेरुदुर्गं  
स्थितो गिरैषां स्वपरोपकार-  
हेतोः समाधिं मनसो ऽमिलयन् ११  
शरवसुरविसंख्ये वैक्रमे वत्सरे ऽस्मिन्  
वहति तपसि मासे शुक्लपक्षे दशम्यां  
जिनपतिगुरुशिष्यः पूर्णभद्राभिधानो  
गणिरक्त चरित्रं धन्यगोमद्रसूक्तोः १२  
चरितमिदमखिलनिर्मलविद्याकूपारदृश्वानः  
वाचकमुख्याः सूरप्रभामिधाः शोधयां चक्रुः १३  
धन्यसाधुमुनिशालिभद्रयोः प्रीतिकारचरितं विधाय यत्  
पुण्यमत्र समुपार्जितं मया स्वात्ततो जगदिदं सुखस्यदं १४  
गगनसरसि यावन्निर्मले शारदेदुः  
कलयति कलहंसस्फारलीलातिरेकं  
जगति जयति तावत्पाद्यमानं सुधीभिः  
सुचरितमिदमुच्चैर्जन्यगोमद्रसूक्तोः १५

TRANSLATION.<sup>3</sup>

10. He [i. e. *Jineśvara* = *Viraprabha*] who, like the celebrated *Jineśvara* [i. e. *Vardhamāna*, the last Jina], rejoices in the celebrated *Candra-gaccha*,

<sup>1</sup> Thus spelt in MSS. and inscriptions. See Klatt, Specimen, p. 24. In stanza 12 of our *prāśasti* his name is correctly spelt *जिनपति*.

<sup>2</sup> MS. ०ली० for ०ल०.

<sup>3</sup> I translate as literally as possible, without any regard to the English style.

who instructs and protects it, and who now renders powerful the Jaina moon [i. e. the Jaina gaccha called *Cāndra*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings];

11. By the command of this [Jineśvara], [when I] dwelt with the teacher *Sarvadeva*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],<sup>1</sup> in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I,] the pupil of the teacher *Jinapati*, the gaṇi named *Pūrṇabhadra*, composed the story of Dhanya and of Gobhadra's son,<sup>2</sup> in this Vikrama year numbered by arrow [5], Vasus [8], Sun [12], on the 10th day in the bright half on the approach of the month of Māgha.<sup>3</sup>

13. The best of the *vācakas*, called *Sūraprabha*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk Dhanya and of the monk Śālibhadra, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gander,<sup>4</sup> so long is victorious in the world this good story of Dhanya and of Gobhadra's son [i. e. so long may it survive], [and be] read aloud by the well-minded [or: by the wise].

*Probable identity of the authors of the Pañcākhyānaka, of the Kṛtapunya-caritra, and of the Dhanyaśālicaritra.* About the identity of the author of the Kṛtapunyacaritra and that of the Dhanyaśālicaritra there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk Pūrṇabhadra in the same year, viz. sam. 1285; see stanza 12 of the praśasti given above. In the introduction to the Dhanyaśālicaritra, stanzas 10 ff., the author says:

तस्मादानं गृहस्थानामुचितं रचितं हितं  
भवसर्वकषहेतु मर्त्यामर्त्यामृतत्रियः १०  
धन्यश्च शालिभद्रश्च कृतपुण्यादयो नराः  
साधुदानप्रभावेण बभूवुः सुखभाजनं ११

<sup>1</sup> The text has the plural number.

<sup>2</sup> In stanza 13 of the Introduction our author says: आदौ धन्यमुनेस्तत्र चरितं परिकीर्तयति शालिभद्रचरित्रेण पवित्रेण विमिश्रितं.

<sup>3</sup> So according to Dharma Vijaya Sūri, who refers to Hemacandra's *Abhidhānacintāmaṇi*, ed. Boettlingk and Rien, p. 26, § 29.

<sup>4</sup> So according to Dharma Vijaya Sūri. I first thought of separating कलहं सस्कारः, and of rendering: 'causes quarrel connected with an excess of great dalliance', i. e. 'causes love with which joys and sorrows are inseparably connected.'

सरसानि चरित्राणि तेषामेकैकशोपि हि  
 खंडाज्यपायसानीव किं पुनर्मिलितान्यहो १२  
 आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्तते  
 शालिभद्रचरित्रेण पवित्रेण विमिश्रितं १३

These verses prove that Pūrṇabhadra intended to compose a Kṛtapuṇya-caritra, after finishing his Dhanyaśālicaritra. In the Sāmācārī-śataka as quoted above, p. 22, it is stated that Pūrṇabhadra, the author of the Kṛtapuṇyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Pūrṇabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India.<sup>1</sup> Like the former, he was a Śvetāmbara monk.<sup>2</sup> His date, as given in the praśasti of the II-class,<sup>3</sup> viz. sam. 1255, is compatible with the date (sam. 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *sūri* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gaṇi*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.<sup>4</sup>

The identity of our two Pūrṇabhadras would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tirthakara Candraprabha as a patron of the Cāndrakula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārśvanātha.

Hence we can only say that it is *highly probable* that Pūrṇabhadra, the author of the Pañcākhyānaka, and Pūrṇabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapuṇyacaritra, were one and the same person.

<sup>1</sup> Cp. ZDMG. lx. 787. Pūrṇabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

<sup>2</sup> For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

<sup>3</sup> See above, p. 21 f.

<sup>4</sup> गणि has the same signification as गणिन्. सूरि and आचार्य, according to a kind communication which I owe to Śāstraviśārada-Jaināchārya Śrī Dharmavijaya of Benares, are the same, whereas 'गणी' is the name of the head of the same sādhus' assembly.' गणी, यस्तु पात्रैः आचार्याः सूचादभ्यस्यन्ति.

### § 3. Pūrṇabhadra's work.

If unfortunately Pūrṇabhadra's praśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcatantra with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole śāstra called Pañcatantra at the instance of some minister Śrī-Soma.

When King Jayasimha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvatī in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.<sup>1</sup> According to Bühler even now Hindu princes nearly always provide their court paṇḍits in similar cases with copies, and have these copies fetched from even afar, and at great expense.<sup>2</sup>

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's कुलविद्या, he had in his possession the principal works treating of this topic, and doubtless provided the paṇḍit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrṇabhadra's praśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the praśasti, the author says that in his time 'the whole system called Pañcatantra' had lost its original form. Elsewhere<sup>3</sup> I have explained, that शास्त्रमखिलं, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrṇabhadra knew several redactions of this work which are unknown to us.<sup>4</sup> But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Śār. β), and the textus simplicior, both in the H-class and in the σ-class.<sup>5</sup> None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrṇabhadra was well aware of the fact that the order of the

<sup>1</sup> Cp. Bühler, Ueber das Leben des Jaina Mönches Hemacandra (Denkschriften der philos.-hist. Cl. d. Kais. Ac. d. Wissenschaften zu Wien), p. 183 ff.

<sup>2</sup> l. c., p. 185.

<sup>3</sup> In my paper 'Über das Tantrākhyāyika, die kasmīrische Rezension des Pañcatantra' (= Abh. d. phil.-hist. Klasse d. kgl. sächs. Gesellschaft d. Wissensch. xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

<sup>4</sup> Cp. my edition of the Southern Pañcatantra, p. lxx f.

<sup>5</sup> See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār. β, and no doubt in other recensions which he used,<sup>1</sup> was the original one. Hence he adopted this order in his third book, whereas the *textus simplicior* in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pañcatantra; but they were enlarged in the *textus simplicior*, which in an even higher degree than Pūrṇabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrṇabhadra very largely availed himself of this 'remaniement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the *textus simplicior*.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār. β. He does so at the passage where this recension speaks of the brahmanical tīrthas. As the *textus simplicior* replaces the enumeration of these tīrthas by a conversation on the dharma, Pūrṇabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrṇabhadra's principal aim was to *revise* the text; see his praśasti, stanzas 2 and 3.<sup>2</sup> In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the Tantrā-khyāyika as early as (at the latest) the time of Kṣemendra (about 1000 A.D.), and the nature of the *textus simplicior*, whose wording differs very considerably from that of the more original recensions, confirm

<sup>1</sup> Cp. Somadeva, Kṣemendra, the Southern Pañcatantra, and the Pahlavi version, which all, in this respect, agree with Śār. Pūrṇabhadra seems to have known Kṣemendra's versification of the Pañcatantra; cp. WZKM. xvii. 347. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

<sup>2</sup> It seems to me that the MS. of Pūrṇabhadra himself (the *mūlapraṭi*) contained in part original leaves of his sources which he merely corrected: mistakes like *vidhāya* for *pidhāya*, *ṛṣṭvāpāyo* for *ṛṣṭāpāyo*, and others (see the list given below, p. 30 f.), he is more likely to have overlooked in some MS. of the *textus simplicior* which he revised, than to have copied from it. The scribe of the *prathamādarśa* or first copy of course preserved the mistakes overlooked by Pūrṇabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bhṣ is identical with this *prathamādarśa*. I have not been able to find any other MS. of Pūrṇabhadra's recension which can be proved to go back to another archetype. But cp. our Variants 5, 1 and 33, 22.

Pūrṇabhadra's statement. From our parallel Specimens I to III, and from the text printed below, p. 58 ff., it is certain that Pūrṇabhadra had before him MSS. of the H-class as well as of the σ-class of the textus simplicior. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pañcatantra, the Nepalese recension (ν), and the source of the Hitopadeśa have flowed.<sup>1</sup> He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrṇabhadra's aim was not only to restore the old text; he also wished to amplify it (praśasti, stanza 6). And this he did in numerous places.

In revising his sources, Pūrṇabhadra, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. These show that—according to what we should expect from the wording of his praśasti—he follows his sources rather faithfully. The story Śār. III. x has been transformed by the author of the textus simplicior, and has been transferred by him to his fourth tantra as No. i. Pūrṇabhadra, who found it in Śār. as well as in the textus simplicior, gives this tale in both places, at first in the form of the Śār. version as his III. xvi (see our Specimen, No. IV), and again in that of the textus simplicior as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Śār. and Simpl., he seems to follow very closely. His story III. viii has been taken either from some text of the Mahābhārata,<sup>2</sup> or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the Mahābhārata version. Pūrṇabhadra's text is much shorter than that of the Mahābhārata version; but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Śār. nor from the textus simplicior, reveal their origin by their language. Most of the *Guzeratisms* of Pūrṇabhadra occur in such stories: वणिजारक<sup>3</sup> I. xii (73, 14); खपिमि जप I. xxx b (122, 18); अरघट्टं खेटयमान IV. v (244, 18).

<sup>1</sup> See my edition of the Southern Pañcatantra, p. lxxxviii.

<sup>2</sup> MBh. xii. 143. 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

<sup>3</sup> See this and the following words in the 'Brief Glossary' appended to vol. XI.

Similarly we find that a wrong Sanskritization of a Prākṛit word, **संग्रहार**, occurs in the new story II. viii (166, 2); but the same word has been employed by the author himself in the old tale III. ii (184, 5). The new story II. v contains the Prākṛitism **चंद्रमती** (148, 4), and the form **दंडपाशिक** (for **शक**; 149, 12.16; 151, 2.9). The Prākṛitism **अन्यान्य**<sup>1</sup> occurs in the kathā-samgraha stanza of the new story II. i (127, 16).

Evidently the words **जगाम वृद्धिम्** in stanza 6 of the author's praśasti refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46, 11 ff.; 183, 13 ff.; 185, 12 ff.; 213, 2 ff.), or even to new features by which he enlarged the old text, as e.g. in the beginning of I. x (66, 10 ff.).

Pūrṇabhadra declares in stanza 2 of his praśasti, that he has done his work **गुरुणादरेण**, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.<sup>2</sup> I give some instances from his text.

4, 23 **सिंहस्थानीयो**, a misreading of Śār. (A 8) **सिंहस्थानीयो**.

4, 23 **तत्त चराः**, a misreading of Śār. (ibid.) **तत्त चाराः**.

4, 30 **व्यक्तं**, a misreading of Śār. (ibid.) **व्यक्तं**.

11, 23 **\*शशांक** only in Pr and Simpl. MS. I. The MSS. bhNΨPMABh and Simpl. Hh have the blunder **शशांकम्**.

24, 3 **प्रथमे**, a chandobhaṅga; also in Simpl. HIh.

29, 20 For **अयि** the original reading evidently is **अपि**; but our MSS. of Pūrṇ. and Simpl. HIh agree with us.

39, 23 **तं** for **तत्**; MSS. of Pūrṇ. and HI with us. h correctly **तत्**.

44, 24 **व्यवस्थितः** MSS. of Pūrṇ. and Simpl. HIh. The original reading must have been **प्रस्थितः**.

54, 2 **सुदर्शना**, the name of the princess, evidently goes back to the **सुदर्शनचक्र** which the textus simplicior mentions as the weapon of Viṣṇu.

69, 3 **\*विद्यान्**; but bhΨABh and Simpl. Hh **विद्यान्**. I's correct reading must be a correction.

69, 4 **\*ह्रियम्**; bhΨ and Simpl. h **ह्रियम्**, A and Simpl. H **श्रियम्**. The correct

<sup>1</sup> Cp. FischeI, Gramm. d. Prākṛit-Sprachen (Grdr. i. 8), p. 102, § 130.

<sup>2</sup> Or perhaps he used some Nāgarī transcript of the Tantrākhyāyika, in which some Śāradā words were misread.



- reading only in the revised MS. Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction).
- 163,<sup>12</sup> MSS. unmetrical. The chandobhaṅga seems to be original. Cp. Variants.
- 207,<sup>5</sup> सत्यवचनो is here the proper name of the Rākṣasa. Śār. β has सत्यवचनमाह for the reading of Śār. α स च सत्यवचनमाह. As in Śār. β—the recension used by Pūrṇabhadra<sup>1</sup>—the subject of the sentence is missing, Pūrṇabhadra evidently tries to correct this passage.
- 211,<sup>6</sup> \*पिधाय is the correct reading; but Simpl. HIh with bhNΨPPrMA विधाय. In Bh the passage is altered.
- 220,<sup>18</sup> विषमपतितं also SP and ν. The original reading of the Pañcatantra must be विषमपतितः, and so Śār. reads.
- 220,<sup>25</sup> क्षिष्टं also SP β and K (oldest MS. of SP α). ν and Śār. correctly क्षिष्टः; SP N झिष्टः.
- 235,<sup>2</sup> तं for तत् MSS. of Pūrṇ. and HI.
- 236,<sup>13</sup> \*दृष्टापायो; MSS. of Pūrṇ. and HI दृष्टापायो.
- 236,<sup>24</sup> किञ्चित् for कञ्चित्; HI the compound किञ्चिद्भानं; h, corrupted, किञ्चिद्भानसमीपं.
- 240,<sup>21</sup> \*प्रकल्प्यमानेषु; MSS. of Pūrṇ. and Simpl. HIh प्रकल्पः.
- 242,<sup>11</sup> एकाचारविहाररा, apparently a blunder for एकाहारविहाररा, as the Ψ-class reads. Simpl. HI एकचाचारविहरा (!), h एकाहारवीहारिणो.
- 258,<sup>25</sup> सुकुमारिकाभिग्रहः Pūrṇ. and Simpl. MSS. HI. See 'Brief Glossary', vol. XI, s.v. Simpl. h has यूष्मालिकात्यागलब्धव्रतादेशः ॥
- 262,<sup>18</sup> and 263,<sup>2</sup> गोष्ठिकः (so MSS.) Pūrṇ. and Simpl. HI.
- 269,<sup>19</sup> \*पितृपर्यायागतं is right; but Pūrṇ. MSS. and Simpl. HI पितृपर्यागतं. h correctly, but with a variant, पितृपैतामहपर्यायागतं.
- 271,<sup>2</sup> \*वृत्तिः here and in the following text is the correct spelling; but Pūrṇ. and Simpl. HIh वृत्तिः.

These cases show that in several places marked in our text with a star (\*) the faulty reading recorded in the variants is surely or possibly that of Pūrṇabhadra himself. Cp. below, p. 77 ff.

#### § 4. Pūrṇabhadra's language.

According to stanza 4 of his praśasti Pūrṇabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśālicaritra tells us that he has caused his work to be

<sup>1</sup> Cp. ZDMG. lix. 21.

corrected by a good vācaka. Indeed, Pūrṇabhadra's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prakritisms either. Part of these irregularities he took over from his sources.

Some Guzeratisms and Prakritisms of his have been mentioned above, p. 29 f. From the textus simplicior (H-class) he takes the Guzeratisms अनुद्धान 285, 21 and अनुद्धानपाद 286, 5 (see 'Brief Glossary', s. v.). To the influence of Guzeratī we may perhaps attribute the wrong च after the compound in 180, 4 f.,<sup>1</sup> and the wrong form \*कंचुकी, as our MSS. write for correct \*कञ्चुकि in the same passage. In Śubhaśilagaṇi's Jagaḍū-sambandha<sup>2</sup> we find the wrong compound सविस्तरायाचाचयं, which Bühler explains as follows: 'The faulty feminine सविस्तरा has been caused by<sup>3</sup> the custom of the Gujarātīs to write the parts of a compound separately, viz. सविस्तरा याचा चयं.' The Hamburg MSS. have च, not after the compound, but after \*कंचुकी—perhaps a correction of the original wording preserved in Pūrṇabhadra's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Bühler we evidently must attribute the occasional use of किञ्चित् for कञ्चित् (236, 21 किञ्चिदेव यामम्, from the reading of HI किञ्चिद्दामम्; cp. 68, 3 किञ्चित्स्विदञ्जातिम्; 223, 15 किञ्चित्कालं). I now regret that I corrected किञ्चिद्धोपायं, as the MSS. write in 90, 17. Cp. also अस्त्र गजचर्ममेदं for तद्गजचर्ममेदं or अस्त्र गजस्त्र चर्ममेदं, 254, 5.

Prakritisms are त for तत् 39, 23 (or सूच used as a masculine); 235, 2 (also HI); 277, 13 (HI here correct); cp. 150, 17. Other Prakritisms are recorded above, p. 30.<sup>4</sup> Cp. also the vulgar adjective सत्त 'belonging to', which, as Prof. Hultsch suggests, should be written for सत्त 246, 1 and 3, and which really stands in MS. A.

*Orthography and Samāhi.* Both are inconsistent even in our best MSS.

*Vowels.* Post-consonantal च occasionally interchanges with अ. Ex. दुर्दुर best MSS. for usual ददुर, 222, 13; 223, 14. कुटम्ब (rarely MSS. कुट्ठं), and \*कुटम्बिनी, 152, 8; अगर् for usual अगर्, 46, 5. चंठ best MSS. for usual

<sup>1</sup> Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e. g. Śār. ādimadhyāvasānam ca, 133, 14 note.

<sup>2</sup> Bühler, Indian Studies, v, No. I (Wien, 1892. In Commission bei F. Tempsky), p. 74.

<sup>3</sup> In Bühler's text 'by' has been inadvertently omitted.

<sup>4</sup> The first member of the frog prince's name सुन-दत्त 235, 1, might be taken as a blunder for Prakrit सुण, i. e. the name of the river शोण. But it is more likely a misreading, as HI and h read यमुनदत्तो. Bühler, 8, 16 has पृथुदत्तो.

लुण्, 120, 7. वन्धुकी for usual बन्धुकी, 224, 13. In 225, 26 Pr writes स्फुरति, in 226, 5 PPr उत्तंग.<sup>1</sup> उ is lengthened in the MSS. in पैशून्य 74, 8 (by the influence of शून्य?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

*Consonants.* छ ज्ञ ण् म before a consonant, and म् at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. Ex.: सन्निपातस्थ, 28, 6; स्त्रीसन्निधौ, 31, 20; सन्निहितश्चायं, 29, 5; सन्निकर्षात्, 70, 25. सम्मान and सम्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमान्येदं (20, 9), संमानस्या° (20, 13), संमार्जनं (20, 24).

न stands sometimes for ए.

On the other hand, we occasionally find anusvāra for correct न्; so तं निश्चितं, 140, 18 and Ψ 163, 10; तं निधानमादाय, 142, 5.

च and छ, ख and ष are occasionally confounded<sup>2</sup>; छ is often employed for च्छ, ट often for ठ (nearly always छ for ठ).

च्छ is occasionally confounded with त्त; cp. 15, 18; 40, 17, 21; 41, 4; 165, 21; 186, 19 (see Variants); 229, 9 (Bh); 266, 10 (see Variants); 280, 8 (see Variants). This produces the variant उच्छेदन for उत्सादन (see Var. on 40, 17, &c.). Cp. Lanman on Orthographic Prakritisms in Album Kern, p. 302.

ज and य (°यामातु° for °जामातु°, 53, 5), ज्य and ज्ञ (this written in the form given by Jacobi, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp. e. g. 10, 10; 271, 15 (see Variants in both places).

फ् and प् interchange in फूत्तु. I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bhΨ have पू°. The MSS. write बन्दिन्; I write वन्दिन् in my text.

Sibilants, especially स and श, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrṇabhadra himself:

<sup>1</sup> Most of these cases are also found in other north-western works. Cp. even लाङ्गल for लाङ्गल 153, 24, in a stanza not composed by Pūrṇabhadra himself.

<sup>2</sup> खंड and षंड are used promiscuously in the MSS., whether they mean 'group' or 'piece, fragment'. Apparently Pūrṇabhadra pronounced these two words alike, and hence I write in both cases खण्ड. Cp. also the Petersburg dictionaries and Apte, s.v. षण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is षण्ड (Pūrṇ. 5, 17 and ex conj. 122, 12), Pāli and Prākṛit *saṇḍa*; 'piece', 'fragment' is खण्ड (Pūrṇ. 112, 9.11), Pāli and Prākṛit *khaṇḍa*.

in 56, 12 the wrong form सङ्गत् (for शङ्गत्) is assured by the pun with असङ्गत् 'often'.

ह is confounded with घ in नघुष, 227, 20. Cp. forms like प्रघुष, प्रघूर्ण(क), प्राघुष(क), प्राघुषिक at the side of प्राङ्गण(क) and प्राङ्गणिक in the Petersburg dictionaries.

Consonants are often doubled after र्; but in the great majority of cases the doubling is neglected. भो is often written for भोः.

*Samdhi.* As a rule, samdhi is not observed before the apodosis (often in connexion with daṇḍa!); it is neglected in cases where its observation possibly might cause confusion. Cp. Wackernagel, *Altindische Grammatik*, § 262, b, d. It is evident that Pūrṇabhadra himself very often neglected the samdhi. Cp. 138, 12 दृष्टा आ, and 149, 18 where our MSS. have बृहत्कन्यका अ०. In most cases our MSS. write तत् युत्वा. Before initial च्, samdhi is nearly always neglected in the MSS. An interesting case is 149, 2 f., where the archetype evidently had कौतुकाद्वृष्टद्वयसामा०. The archetype of bh $\Psi$  wrongly resolved this group into कौतुकात् दृष्ट० (instead of कौतुकात् दृष्ट०); and ABh $\Phi$  have a wrong correction of this inadequate reading: कौतुकाविष्ट०. Cp. Prof. Lanman's remarks, vol. XI, pp. xxxix to xlviii.

As our MSS. are inconsistent, samdhi has everywhere been restored in the prose of our printed text except (1) in the case 138, 12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the samdhi in the following cases:

०स्त० or ०स० is often written for ०सः.

०क० and ०प०, ०फ० are very often, if not in most cases, written for ०क्क०, ०प्प०, ०फफ०.

*Punctuation.* Our best MSS. are carefully punctuated. They employ daṇḍa after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before यतः in the phrase उक्तं च । यतः they *always* put daṇḍa, or even ( $\Psi$ P) double daṇḍa. For the sake of clearness, we employ in our printed text ardhadaṇḍa before the apodosis, before and after oratio recta, and before यतः all this in the prose.

In the metrical parts, we separate the first from the second and the third from the fourth pāda of a stanza by ardhadaṇḍa, where these pādas form one line, i. e. in śloka and āryās. But in these cases we do not destroy the samdhi, which is here maintained in the MSS. even when

they follow our own method.<sup>1</sup> Our MS. bh employs the ardhadaṇḍa and the double daṇḍa, and these only; our MS. Ψ employs the daṇḍa and the double daṇḍa, and these only. Cp. the two facsimile tables in vol. XI.

*Gender.* ग्रन्थ neuter 233, 1 (in a stanza taken from the textus simplicior). सूच masculine, or तं for तत्, 39, 23.

*Guṇa and Vrddhi.* सुकुमारिका° (also Hamb. MSS.) for सौकुमारका° (Whitney, § 1222j, Pāṇini V, 1, 133), 258, 25. गोष्टिका° for गौष्टिका°, 262, 18; 263, 2 (in both cases with HI).

*Verb.* विव्यसति (also HI), 23, 5. Imperative: बंध बंध for बन्धान बन्धान, 117, 18; 118, 2. Infinitive: निवेदितुम्, 57, 23. Gerund: आभित्त्वा, 175, 23 (in a stanza). Gerund in -am: परिवर्त-क-म्, 68, 2. Passive for active voice, 205, 24 (in a metrical quotation; also HI).

*Noun.* A wrong form is the genitive बृहत्सिङ्गो for °जो, 135, 10.

*Nominal compounds.* Compounds with proper names: शाण्डिलीमाता, 136, 20; 140, 15. श्रेष्ठिलक्षणाख्य, 114, 20, beside लक्षणाश्रेष्ठिनं, 114, 22. वर्धमान-सार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिवियोगं, 21, 17. वल्लभद्रसचिवं, 103, 3. वीणावत्सराजः, 266, 10, &c.

A curious case occurs at 283, 23, where I have written \*वेगाद् वेगं with Pūrṇabhadra's source, the textus simplicior, as represented by the Hamburg MSS. Bh, which in the fifth book belongs to the H-class of the textus simplicior, reads वेगात् गवगं (गव misread for त्व, i. e. वे); h and Bühler वेगाद्वेगतं (!). But bhΨA and their derivatives write वेगातिवेगं, and this seems to be the old reading, from which Bühler's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit. I now take वेगातिवेगं to be a *substantive dvandva* compound, depending on गच्छति: 'it went to speed and to over-speed', i. e. 'it ran more and more swiftly' (quicker and quicker).

Prof. Wackernagel, in his Altind. Grammatik, II, § 74 d, gives similar *adjective dvandvas*. From the Pāli I may add Jāt. i, p. 160, 3 *vaṃkātivam-kinam* (in a stanza), which the commentator rightly explains as meaning *mūle vaṃkāni agge ativamkāni tādisāni singāni assa atthīti vaṃkātivamkinam*. The compound *mañcātimañca*, given by Wackernagel from Trenckner, is apparently a *substantive*<sup>2</sup> formed exactly like our *vegātivega*. Hence वेगातिवेगं should be restored in our text.

<sup>1</sup> Only the MSS. in such cases, do not separate the combined akṣaras. The Hindu manner would be to write, e. g. in our stanza I, 5 (p. 5, 3) वनवासि । न्यराज°.

<sup>2</sup> This is also the opinion of Prof. Wackernagel, who kindly pointed out to me this compound.

The rule laid down by Pāṇini iii. 3. 126 (Wackernagel, *Altind. Grammatik*, II, § 82, a, γ) is not always observed (at least not always in our best MSS.). In 131,<sup>26</sup> only A—a revised MS.—has the correct form दुर्भेदः; but Śār. agrees with the other MSS. In 9,<sup>23</sup> the MSS. have our reading. In 227, 1 ff. Pūrṇabhadra follows this rule, whereas his source, Śār. β, a 266, neglects it.

*Syntax.* Periphrastic present indicative (Guzeratism): स्वपिमि लभः, 122, 18; योजयति लभः, 268, 10 (here also Hamburg MSS.).<sup>1</sup> Present indicative for imperative: प्रक्षिप्यते, 37, 8; पूरयामः, 92, 6; पृच्छामः, 92, 11; 267, 16; गच्छावः, 265, 17; क्रियते, 268, 5; प्रत्युज्जीवयामः, 268, 6; करोमि, 271, 6; 278, 9; 279, 24; गच्छामि, 282, 8; 286, 5; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गणयति, 283, 23 (in both cases also HI). The conditional occurs 216, 8 अकरिष्यन् and अभविष्यत्, and 230, 20 समानिष्यम्.

General subject expressed by 3rd person sg.: आह, 180, 20. Cp. 4, 21 (but see Über das Tantrākhyāyika, p. 98, 22).

Genitive for instrumental case: °वेलकस्य मृत्वा, 75, 23. Instrumental for genitive case: करणीयिनोपायः, 166, 7.

Faulty or awkward constructions: विष्णुश्चर्मोपि (for °श्मर्माण्यपि) . . . पाठितास, 2, 12 (in accordance with Simpl. HIh); स . . . . . द्वावपि प्रत्यागती, 109, 14 (almost literally from Tantrākhyāyika, 55, 4). प्रतिपादयसि for °ति (the subject being भवान्), 194, 24. पृष्टः for पृष्टम्, 221, 29 (or स्थिति तस्मिन् for स्थितः स, l. 28). A word like वचः to be supplied 273, 1 in a stanza (HI have the same wording). 285, 1 an anacoluthon with HI (stanza).

*Varia.* मध्यात् and मध्ये with the dual number:<sup>2</sup> आवयोर्मध्यात्, 43, 9; क्रोधसंरक्तलोचनयोर्मध्यात्, 209, 5. एनं and असुं in the same sentence, referring to the same person, 4, 8f. किमिति for कस्मात्, only 254, 7 (104, 11 read किमिति with Ψ). Superfluous इति, 23, 11; 42, 6; 61, 12; 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale). इत्येवं after इति, 94, 19. मा . . . अर्हसि for न . . . अ०, 41, 4.

In प्राप्तव्यमर्थमिति नाम, 148, 2, प्राप्तव्यमर्थम् is an adjective. Cp. तन्वाख्यायिकं, and मिचमेदं (125, 29) beside मिचमेदो (3, 1), &c.

## APPENDIX.

*Literary quotations:* Śālihotra, 279, 9 (also in HI); Karpīsutakathānaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

<sup>1</sup> Cp. Campakaśreṣṭhikathānaka, ed. Weber, l. 454 f.; ed. Hertel, § 76. Bühler, Sitzungsab. d. kgl. Preuss. Ak. d. Wissenschaften, 1883, p. 885.

<sup>2</sup> This also occurs in other mediaeval Sanskrit texts, e. g. in Somadeva's KSS. 42, 137.

### Chapter III. Account of the Manuscripts on which this edition is based.

#### § 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgarī characters.

hh = Decc. Coll. x. 190. This MS. originally consisted of 179 leaves, 10 lines to a page. Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS., as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS. which was then old; cp. Variants 288, 2.4.6.8; 290, 8.

According to hh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Śrī-Kāhnaḍadeva Vijaya, in Śrī-Vīramagrāma (the modern Viramgam near Ahmedabad) 'in compliance with the order of the minister Mahamsalaṣā for the amusement of Josiharadeva, brother to Vādījanārdana of Satyapura', by Mahamgopāla, son of Mahamkesava, of a Gauḍa family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text. Cp. the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2; 176, 17; 177, 9; 194, 17; 221, 25; 286, 3. The same hand entered a lot of vernacular glosses; cp. 11, 3.22; 17, 17 (twice); 23, 3; 46, 4; 65, 14; 70, 15; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 1.29; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13.18; 191, 13; 192, 7; 193, 11; 209, 11; 220, 16; 231, 2; 247, 3; 277, 10.11.16.17.18.20; 278, 22 (twice); 279, 1.2.6; 283, 17; 288, 13.16. In many cases the text was unintelligible for the glossator; for the marks × and =, which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line. Our stanza I, 52, for instance, looks thus in the MS.: नखिनां च नदीनां च मृगिणां च  
स्त्रधारिणां च विश्वासा नानापर्यंतव्यः स्त्रीषु राजकुलपुत्रैः ४४; ९, ३० सत्यमितत्; १०, १७  
व्याहतप्रावशस्तत्प्रविशत्वत्तत्.  
तुए

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.'

of bh'. As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

**N** = Decc. Coll. x. 189. This MS. is complete in its beginning, but has a gap extending from 220, 18 of our text to 236, 8 (see Variants). The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jain diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, śāke 1720, in the dark half of Kārttika, on the eighth day, a Tuesday, by Harinanda, son of Kāśinātha, of a Gauda family. The complete readings of this MS. are given in our variants.

**Ψ** = Decc. Coll. iv. 55. It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos. 46, 48, and 49 are lost. Moreover, the last one or two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins, has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages; see Key, above, p. 1, and our Specimens, vol. XI, Table I, No. 1.

**Ψ** is a very beautiful Jaina MS., the Jaina diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V. (The beginning of book II is lost.) In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS., to keep the leaves in the right order; for such a string would have enlarged the holes or torn the leaves. The single leaves of **Ψ** show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz. one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book,  $4\frac{1}{2}$  lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

**Ψ** seems to be our oldest MS. of Pūrṇabhadra's text. As we shall subsequently see, not only the common archetype of P (dated sam. 1537)



and L<sup>1</sup> was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS.—the forms of the characters in this MS., especially that which च has in it, are very old ones.<sup>1</sup> This old form of च, as it appears in Bühler's Paläographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ. Cp. our Key, p. 2. Only in cases where a vowel, or *n* and *r* are written under *gh*, the modern form of *gh* is the usual, though not the exclusive one. Cp. also the form of ज्ञ in our Table II, No. 12, l. 2a and that of षु in our Table I, No. 1, l. 15c, with Bühler, Table V, col. xxii, l. 18. The complete readings and the glosses of Ψ are given in our variants.

**P** = Decc. Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct. From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āṣāḍha. The copyist's name is not given. The complete readings of this MS. are entered in our variants.

**L<sup>1</sup>** = Leipzig University Library A. 404. Incomplete. 'Old. The leaves still extant bear the paginations 2 to 56 (both incl.), corresponding to our text *svanāma* &c. 2; 5 to *sarva te* (incl.) 220, 2. 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl.) giving a very faulty wording, and leaving out the text between *mūrkhaḥ* (67, 11) and *sthitavati* (74, 17). I only occasionally refer to this MS. in my variants.

**Pr** is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B.A., LL.B., of the same town. This copy bears the signature डा २८ म १०. On its margins the title of the work is given as पंचाख्यानवृत्तिः. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

**M** = Decc. Coll. iv. 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS. is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

<sup>1</sup> In one case this form of च also occurs in Pr, which has flowed from Ψ.

p = Decc. Coll. ii. 46. 93 leaves, 18 lines to a page. This is a complete Jaina MS., though it has not the characteristic blanks. According to its colophon, this copy was completed *saṃval loka-muni-rasa-śaṣi-saṃvacchare* [i. e. saṃ. 1677] *jyēṣṭha-sustivādhīṣṭamī somavāsare śubhavelāyām* Dhillānagare [i. e. Dhillō, Thar and Parkar] *pātisāha-Jahaṃgira-rājye vā* [i. e. vācaka-]-Matibhadra-*tacchīṣya-vācānācāryya-dhuryya-vādīkarikumbhakaṃḍanamṛgūri-sarvaśāstrādhīta-sarasvatīkaṃṭhābharāṇa-sakalakalākalitagātra-vidvajjanatīlaka-pravara-prakṛṣṭavācaka-cārītrasimha-tacchīṣya-paṇḍita-Padmanamdi-muni-tacca-ṛaṇām̐nujamakaraṃḍalānādāsānūdāsa-Govarddhana-muni-lipākṛtār iyaṃ prati*. The lengthy colophon proceeds to tell in several stanzas that the copyist did his work with the utmost care, and that the good should correct the copy, without blaming the copyist for the blunders he possibly might have committed. Hope is expressed that the Jain community might rejoice henceforth by the favour of the sūris (*śrīmāḡ-jīnakulā-sūri-prasādāc ciraṃ naṃdatu*), and that the MS. might eternally survive and be protected by its owners from oil, water, loose tying-up and dishonest borrowers ('*telād rakṣej jalād rakṣe rakṣet sithīla-baṇḍhanāt parahastagataṃ rakṣet*' *evaṃ vadati pustakaṃ* u). The copyist had at least two MSS. before him during his work, choosing their readings as he proceeded in copying, smearing with gamboge whole passages already written in almost every line, and replacing very often the correct readings by inferior ones. Some passages have been copied from MSS. belonging to other classes, e. g. to the Bh-class. Moreover, many corrections and additions have subsequently been added by different hands. Amongst the numerous marginal additions, there are even stanzas in Prākṛit. I carefully collated this MS. down to 119, 23 *atha* inclusive; but then, seeing that it was of no use whatsoever, I neglected it altogether. In my variants, only occasional references are given to p.

A = India Office 2643, E. 4084, R.R. 9. B. This MS. originally contained 153 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters: Gaikawar. This copy has been written by two copyists (A<sup>1</sup> and A<sup>2</sup>). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gaṇchet*, &c. to *bahīyasā* 1 *sa ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage A<sup>2</sup> is more correct than A<sup>1</sup>; but the former shares with the latter the mistakes *praṇadhī*<sup>o</sup> 177, 12, *tanna* for *tatra* 13, *aparaṃ kūrya*<sup>o</sup> 15. Hence it is certain that A<sup>2</sup> copied from the same original as A<sup>1</sup>. A<sup>2</sup> leaves blank squares in the middles of the pages.

<sup>1</sup> Dharma Vijaya Sūri corrects this to *-jīnakulā-*.

This MS. is rather faulty. A third hand has collated it with some MS. of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A<sup>1</sup> was one *Śivasundara*, who completed his work in *saṃvat* 1574 *āso vadi* 9 *sukre*.

**Bh** = Decc. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.<sup>1</sup> Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS., the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in Ψ, most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *saṃvat* 1442 *varṣe* without any further information. The rest of the MS. is scarcely younger than its first part.

**Φ** = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page. Dated *saṃvat* 1661.

## § 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS., the first eight form two groups. To the first group, the bh-class, belong the MSS. bh and N. To the second group, the Ψ-class, belong the MSS. Ψ, P, L<sup>1</sup>, Pr, p, and M. The nature of MSS. A and Bh and Φ is such that they require a separate and detailed discussion.

The differences between the readings of bh and Ψ are but slight ones. These two MSS. are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or Śār. into Pūrṇabhadra's text and preserved in bhΨ show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL<sup>1</sup>PrMp can be proved to go back to Ψ (P, the best and oldest of them, and L<sup>1</sup> *indirectly*), evidently

<sup>1</sup> Comprising our text, p. 244, 10 *yadi* (incl.) to 260, 2 *duṣṭajā* (incl.).

shows that even in ancient times bhΨ were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamādarsa*. See above, p. 28, note 2. At all events, their text cannot possibly deviate much from the *mūlapraṭi* (i.e. *mūla-pratīpi*); see our parallel Specimens.

§ 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10, 12; 56, 12; 57, 22; 61, 12; 74, 2; 75, 12; 77, 22; 78, 9; 80, 14; 89, 12, 13; 101, 11; 123, 17; 125, 18, 19;<sup>1</sup> 184, 5; 186, 9; 208, 2; 266, 6, 22; 270, 22; 271, 23; 274, 17. The MS. N cannot have been *immediately* copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

§ 4. The manuscripts PL<sup>1</sup>, Pr, p, and M go back to Ψ.

That p goes back to Ψ may be seen from the Variants 72, 22; 88, 15. Since, however, p is a contaminated MS. (see above, p. 40), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to Ψ. For the other four, the following evidence may suffice.

1. P and L<sup>1</sup> go back to Ψ; cp. Variants 3, 10; 4, 24; 5, 10; 5, 21; 7, 25; 9, 10; 14, 10; 17, 14; 23, 16; 25, 22; 32, 24; 33, 4; 39, 20; 40, 4; 42, 20; 44, 12; 57, 18; 76, 15; 101, 10; 119, 10; 147, 20; 159, 19; 164, 33; 167, 21; 170, 10; 171, 7; 174, 9; 178, 18, 23; 180, 14, 25; 181, 6; 183, 11, 20; 184, 9; 185, 6; 198, 15; 199, 9; 224, 18; 229, 20; 230, 11; 231, 4; 233, 4, 14; 247, 9; 249, 2; 252, 7; 253, 24; 255, 9; 258, 30; 271, 23; 275, 9; 284, 9.

Besides P and L<sup>1</sup> have a considerable number of corruptions in common.

Cp. 4, 25; 5, 22; 10, 1; 12, 21; 19, 22; 20, 8; 22, 1; 23, 9; 25, 19; 29, 6; 31, 12; 38, 24; 39, 15, 16, 21; 41, 7, 11; 43, 1; 58, 1; 59, 9; 60, 9, 14; 61, 18; 66, 7; 78, 5; 93, 15; 96, 23; 99, 22; 102, 19; 104, 20; 106, 24; 109, 25; 114, 9; 115, 2; 116, 8; 128, 4; 130, 22, 29; 131, 21; 132, 2, 6, 7, 14; 143, 11, 22; 155, 29; 157, 3; 160, 8; 167, 19; 168, 3; 169, 2, 8, 10; 170, 28; 172, 4; 174, 19; 175, 25; 178, 9; 180, 4, 12; 181, 6; 182, 11; 183, 13; 184, 9; 185, 13, 14; 186, 5, 19; 188, 5; 189, 20; 190, 5; 191, 20; 194, 11; 195, 20; 196, 3; 197, 9; 200, 1; 202, 7, 11; 203, 13; 214, 10, 23; 216, 1, 10; 219, 2.

P cannot have flowed from L<sup>1</sup>, as P neither has L<sup>1</sup>'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L<sup>1</sup>. Cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15; 193, 2; 194, 11; 197, 14; 198, 3.

<sup>1</sup> The citations of passages reproduced in Tables I and II of vol. XI are set in *italics*. See Variants.

L' cannot have flowed from P. Cp. 12, 31; 14, 8; 15, 18; 19, 21; 27, 11; 32, 23; 64, 9; 111, 8; 155, 28; 169, 7, 17; 174, 10; 178, 2; 179, 29; 190, 22; 203, 3; 209, 18; 217, 16.

Hence it is clear, that both P and L' go back to some third MS. which has flowed from  $\Psi$ . Cp. also 24, 4; 190, 10.

2. Pr goes back to  $\Psi$ ; cp. Variants 3, 10; 7, 25; 33, 4; 101, 10; 119, 10; 121, 13; 147, 20; 159, 16, 19; 164, 5, 23, 33; 167, 21; 169, 17; 170, 10; 171, 7; 180, 25; 184, 9; 187, 18; 231, 4.

3. M goes back to  $\Psi$ ; cp. Variants 3, 10; 5, 20; 7, 25; 9, 10; 33, 4; 76, 15; 93, 9; 101, 10; 147, 20; 152, 3; 159, 16; 174, 9; 181, 6; 185, 6; 187, 18; 231, 4; 247, 9; 268, 3; 271, 28; 284, 9.

### § 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the  $\Psi$ -class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of  $\Psi$  at 61, 5; 107, 25; 113, 29; nor has it the gap of N and of the  $\Psi$ -class at 265, 8, where bh is complete. Again, at 210, 15, in the place of the pādas missing in bhN, it has a text quite different from that of both the  $\Psi$ -class and Bh, a circumstance which raises the suspicion that *A derives from a revised copy*. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very* closely akin to that of bh $\Psi$ . This is clear from the numerous blunders which it has in common with these two MSS.

#### Blunders common to A, bh $\Psi$ .

6, 31, 33; 9, 3, 26; 10, 2; 11, 14, 23; 14, 16; 18, 11; 22, 13; 28, 10; 33, 12, 15; 33, 21 (!); 34, 4; 35, 18; 37, 8; 42, 8; 43, 4, 14; 44, 6; 46, 3; 48, 19; 49, 13; 51, 6; 53, 1, 5; 56, 3, 4; 58, 8; 60, 30; 64, 3; 65, 8; 68, 3, 14; 69, 3, 4, 6; 71, 10, 33; 74, 8; 76, 12; 83, 2, 6; 87, 16; 89, 15; 90, 17; 91, 6, 7; 92, 1; 93, 7, 9; 95, 11; 96, 10; 97, 13; 99, 5, 6, 11; 102, 10; 116, 13, 17; 119, 21; 121, 5, 7; 123, 12, 15; 125, 1, 30; 126, 15; 130, 4, 23; 131, 2; 132, 16, 27; 135, 8; 136, 4; 142, 8; 144, 19; 145, 8; 150, 24; 152, 10; 156, 15; 158, 16; 161, 2, 13; 164, 10; 168, 27; 170, 15, 20; 172, 26; 176, 19; 179, 1; 180, 4; 182, 11; 183, 6; 186, 4; 196, 13, 14; 197, 3; 198, 9; 211, 6, 21; 215, 23; 216, 1; 218, 2, 12; 220, 17; 223, 3; 226, 15; 235, 16, 24; 240, 21; 248, 14; 253, 15; 259, 8; 260, 24; 266, 20; 269, 19; 271, 20; 277, 13, 19; 278, 9, 10; 282, 16; 289, 3 (twice).

For these and the following cases, cp. our Variants.

On the other hand, A has correct readings in many places where bhΨ are faulty.

Right readings of A, where those of bhΨ are wrong.

7, 16; 8, 15; 10, 1; 18, 6; 25, 19; 26, 5; 29, 8; 32, 23; 33, 14 (with Np); 36, 20; 37, 5; 40, 17; 46, 7.21; 50, 12.15.16; 52, 23; 58, 15.17; 59, 25 (with PPr); 61, 14; 63, 12; 65, 29.30; 66, 1; 69, 1; 71, 18; 73, 14.21; 76, 4 (with pPr); 79, 12 (here the *copyist* corrects the reading of bhΨ); 83, 15; 85, 18; 87, 12.14; 90, 8; 91, 19; 93, 7; 96, 14; 100, 8; 101, 23; 106, 1; 107, 11; 109, 5.8; 114, 4.25; 116, 2.16; 118, 14.16; 119, 1; 121, 6; 122, 11.12; 124, 9.25; 125, 26; 130, 9; 131, 2 (the *copyist* corrects here); 131, 19.26; 132, 28; 134, 1; 135, 21; 138, 6.12; 140, 14.18.22; 141, 9; 142, 5.23; 143, 24; 145, 24; 147, 2; 148, 13; 150, 20 (with BhΦ); 152, 9 (with BhΦ); 154, 2 (cp. 155, 8); 155, 17; 157, 13; 161, 22; 162, 18; 168, 18 (with MBhΦ); 176, 8; 180, 7.13; 181, 8; 191, 19.20; 192, 9; 194, 19 (with Pr); 197, 10; 200, 23; 203, 6; 204, 2.5; 206, 5.7; 212, 12; 216, 8; 219, 25.31; 220, 7.26; 223, 19; 224, 16; 226, 14; 227, 4; 230, 20; 231, 25; 236, 12.13 (see Hamb. MSS.); 236, 19 (!); 244, 11 (!); 245, 13; 247, 7.18 (with Pr); 248, 22.30; 250, 22; 251, 20.26; 254, 16; 264, 12; 269, 11.20; 271, 11; 272, 3; 276, 7; 278, 6.10; 282, 1; 284, 1; 289, 10.

If in these passages A is more correct than bhΨ, this is at least in *many* cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bhΨ wrongly corrected, or even more corrupted, in A.

3, 7; 4, 30; 13, 16; 15, 18; 34, 13; 35, 5; 39, 6; 42, 11; 44, 3; 49, 16; 50, 16.22; 52, 11; 55, 9.10.17; 59, 3.28; 64, 21; 65, 30; 66, 12; 70, 2; 74, 14.17; 80, 5; 84, 16; 85, 19; 99, 15; 101, 12; 131, 18; 132, 12; 135, 10; 143, 7; 149, 2 (with BhΦ); 155, 8; 162, 22 (wrong correction by *copyist*); 165, 21; 170, 10; 172, 3; 173, 15; 179, 18; 190, 2; 199, 22; 207, 3; 213, 5; 214, 21; 218, 12; 219, 15; 222, 6; 231, 5 (with M); 238, 24; 250, 15; 251, 24; 264, 15; 272, 11.16; 273, 9 (!); 281, 4; 287, 14.

#### Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A<sup>1</sup> and A<sup>2</sup> copied some MS. which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A<sup>2</sup> on fol. 109a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The *first* column, agreeing with our text, gives the readings of our MSS. bhΨ, and of Kosegarten's MSS. BCDEFK, which contain this story. Prof. Macdonell most kindly collated for me the following passage with the *originals* of

BC;<sup>1</sup> and Mr. F. W. Thomas in like manner obliged me by collating the *originals* of DEF.<sup>2</sup> To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS.<sup>3</sup> The variants I give from K are based on Benfey's collation of this MS., which I owe to the kindness of Miss Emma Benfey, and on Prof. Schmidt's collation of the same. The *second* column contains the text of A, the *third* one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The *fourth* column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line. In the *footnotes* under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. Schmidt's deviations from A, whose version is given in his German translation; in those of the third column the complete variants of the editions of Jivānanda Vidyāsāgara (Calcutta, 1892), and of K. P. Parab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187. In the footnotes to the fourth column I give the references from O. v. Böhtlingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the Vikramacarita.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does *not* belong to this recension. It is missing in the Hamburg MSS. HI, in h, in Bühler's edition,<sup>4</sup> and in Kosegarten's MS. G, i. e. in Anantabhaṭṭa's Kathāmṛtanidhi, which is an abbreviation of the *textus simplicior*.<sup>5</sup> Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS., A B contain Pūrṇabhadra's text; all the other MSS. belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantras) and K contain contaminations of Pūrṇabhadra's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Pūrṇabhadra's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Śār. or to some nearly related recension,<sup>6</sup> and the order of the stories in E disagrees with that of all the other recensions.<sup>7</sup>

<sup>1</sup> These MSS. are now in the Bodleian; B = Aufrecht, No. 337 (written after A. D. 1810), C = No. 336 (written A. D. 1800).

<sup>2</sup> These MSS. belong to the India Office Library; D = I. O. 2790 (E. 4085), E = I. O. 1812 (E. 4086), F = I. O. 2819 (E. 4087).

<sup>3</sup> Cp. Kosegarten's Praefatio, pp. iv and vi.      <sup>4</sup> As to this edition see above, p. 14.

<sup>5</sup> See my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi, p. 296 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte d. kgl. sächs. Ges. d. Wissenschaften, phil.-hist. Cl., 1902, p. 117 note. Above, p. 18.

<sup>6</sup> ZDMG. lvi, p. 317.

<sup>7</sup> ZDMG. lvi, p. 326. Above, p. 17.

Our text, 204, 13 ff., with complete variants of bh ५, BCDEFFK.

एवं विलय बहूशः ।  
छपणं भृशदुःखिता ।  
पतिव्रता सुसंदीप्तं ।  
तमेवामिं विविश सा ॥ १६१ ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224f.

एवं विलय बहूशः ।  
छपणं भृशदुःखिता ।  
पतिव्रता सुसंदीप्तं ।  
तमेवामिं विविश सा ॥ ६४ ॥  
{ Pāda a corrected by cop. to :  
तपोऽग्निं प्रविविश सा ॥ ६४ ॥

Kosegarten's text, p. 180, with complete variants of editions of Vidyāsagara and Parab.

एवं विलय बहूशः ।  
छपणं भृशदुःखिता ।  
पतिव्रता सुसंदीप्तं ।  
तमेवामिं विविश सा ॥ १८३ ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

बालग्राही यथा बाले  
बलादुद्धरते विबाल ॥  
तथा स्त्री पतिमुग्र्य  
स्वर्गलोके महीयते ॥ ९८ ॥

तपस्तेय ततो वर्ष- ।  
श्रुते द्वे पचिणी तु सा ।  
न्याय्यमार्गता धर्म्म ।  
पालयन्ती दयामयं ॥ ६५ ॥

Marq. addition by copyist.

मृते भर्त्तरि या नारी  
समारोहिदुताशनं ॥  
साऽघं हंति समाचारा  
स्वर्गलोके महीयते ॥ ९९ ॥

ततो दिवाम्बरधरा ।  
दिवाभरणभूषिता ।

ततो दिवाम्बरधरा  
दिवाभरणभूषिता ।

161. E om. ab ॥ a B एव ॥ ० D  
पतिव्रतायु सं ॥ ० a E पति-  
व्रतत्वा अदीप्तं प्रविवेश  
कृतासनं (= MBh. xii. 148.9  
पतिव्रता संप्रदीप्तं प्रविवेश  
कृताशनम्) ॥

64 a. Schmidt, adopting the correction of a, transl.: 'sprang sie in das hellbrennende Opferfeuer' ॥

65. Schmidt om. this stanza ॥

98. Böhlingk, Ind. Spr., refers to Vikramac. 283, Hit. iii. 30 Schl., 31 Johns. (= 29 Fet.) a read बाल ॥ ० read उडुल्य ॥

99. Böhlingk refers to Manu v. 160, Śārng. Paddh., Sadācāra 10, Vikramac. 279. ० read साघं हन्ति सदा-चारा ॥



मर्तारं सा विमानखं ।  
ददर्श च कपोतिका ॥ १६२ ॥

मर्तारं सा विमानखं ।  
ददर्श खं कपोतिका ॥ ६५, ५ del.  
by cop.

सोऽपि दिव्यतनुर्भूला ।  
यथार्थमिदमब्रवीत् ।  
अहो ममानुगच्छन्त्या ।

सोऽपि दिव्यतनुर्भूला ।  
यथार्थमिदमब्रवीत् ।  
अहो ममानुगच्छन्त्या  
by cop. to ०५१०

कृतं साधु शुभे लया ॥ १६३ ॥

कृतं साधु शुभे लया ॥ ६६५ corr.  
by cop. to ६७०

162. a E अथ for ततो ॥ c D म०  
तं विमानखा, E म० च  
विमानखं ॥ After 162 a,  
E ins. तत्र चित्रांगदधरं  
मर्ता सान्व (or ०१०) प-  
थत (from MBh. xii. 148.  
10: ततश्चिचाङ्गदधरं म-  
र्तारं सान्वपश्यत) ॥

163. b E सेतुवाच ह for 2nd pāda ॥  
c DE मामनु ॥ K ० गच्छत्य ॥  
d C बातं, F च्चातं for कृतं ॥  
After this stanza E ins.:  
ममवाचिण दुःखिन सुख-  
त्यंतमर्षितं ॥

कुलचर्य पुनालिषा  
मर्तारं यानुगच्छति ॥ २०० ॥

आर्त्तात् सुदिते दृष्टा  
प्रोविते मलिना कृशा ॥  
सुते मीयित या पत्नी

सा स्त्री ज्ञेया पतिव्रता ॥ २०१

200. Böhtlingk refers to Vikra-  
mac. 281. a read पैतुकं ॥  
c read कुलचर्य ॥

201. Böhtlingk refers to Malli-  
nātha, who quotes this  
stanza on Kumārasambhava  
iv. 33. c read म्रियेत ॥

Our text, 204, 13 ff., with complete variants of bh 4, BCDEFFK.

तिस्रः कोव्योऽर्धकोटी च ।  
यानि रोमाणि मानवे ।  
तावत्कालं वसेत्स्वर्गे ।  
भर्तारं यानुगच्छति ॥ १६४ ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

तिस्रः कोव्योऽर्धकोटी च  
यानि रोमाणि मानवे ।  
तावत्कालं वसेत्स्वर्गे ।  
भर्तारं यानुगच्छति ॥ ६७, corr.  
by cop. to ६८

या ऊलाऽपौ स्वकं कार्यं ।  
जीवन्ती दयिताऽनुया  
भवेत्सा नरकं याया ।  
घोरं नारी न संशयः ॥ ६९ ॥  
स्युतेवादिशस्त्रियु ।  
सम्यगेष विधिः स्युतः ।

164. b B मानव, DE मानुषे ॥  
o B चसात, CF च सा  
वसेत; E: तावत्स्वर्गे  
ऽच्यो चासौ ॥ Between  
this stanza and the prose  
204, 21, Eins. the 2 stanzas  
printed in our fourth  
column.

69. a Schmidt (reading याऊला):  
'welche ihren Leib nicht  
im Feuer opfert' ॥  
b Schmidt (correcting: जीव-  
त्यदयितानुगा): 'dem Ge-  
lieben nicht nachfolgt,  
sondern am Leben bleibt.'  
c Schmidt यायाद् ॥

70. a Schmidt स्युति० ॥

E's interpolation between stanza  
164 and p. 204, 21 of  
our text.

ब्रह्मघ्नो वा सुरापो वा  
ब्रह्मद्रोही भवेत् पतिः ।  
पुनात्यविधवा नारी  
तमादाय मृता तु चा ॥ २०२

सगुणो निर्गुणो वापि  
घनाढ्यो निर्धनोपि वा ।  
ग्रियो वा यदि वा वृष्यः  
स्त्रीणां भर्ता हि दैवतं ॥ ३ ।  
यावच्चायौ मृते पत्नी  
स्त्री नाम्नानं प्रदाहयेत् ।

204. Böhlingk refers to Vikramac.  
280.

186. o Vidyāsagara the same  
blunder: तावत् कालं;  
Parab तावत्कालं ॥

तावन्न सुच्यते सा हि  
स्त्रीशरीराक्थंचन ४ ।

ततः स्वर्गे गतः पत्नी  
भर्यया (!) सह संगतः ।  
कर्मणा पुजितस्तत्र  
रेमे च भर्यया (!) सह । ५ ।

205. = MBh. xii. 148, 12. Var.:

<sup>b</sup> विमानवरमास्थितः ॥  
<sup>a</sup> रेमे स सह भार्यया ॥

थाः कुर्युरात्मनो हव्यां ।

दुःखिन्यस्ता भवे भवे ॥ ७० ॥

कपोतदेवः सूर्यास ।

प्रबहं सुखमन्वभूत ।

साकं सौरं कपोतस्य ।

प्राक्पुण्यप्रभवं हि तत् ॥ ७१ ॥

कपोतदेवः सूर्यास-

प्रबहं सुखमन्वभूत ।

सा खं सौरं कपोतस्य

प्राक्पुण्यप्रभवं हि तत् ॥ १८७ ॥

204, 21. K omits this sentence ॥

B एव ॥ E एवं हर्षाविष्टश्च

स तामकमारोष्य द्विं सुख-  
मनुभवन् तस्थौ ॥ ७ ॥

187. <sup>a</sup> Schmidt (reading § हव्यां) :  
'die Frauen, die sich selbst  
nicht opfern ॥

71. <sup>a</sup> Schmidt (reading सूर्यासि):  
'Der Gott der Tauben genoss  
in der Nähe der Sonne Tag  
für Tag gemeinschaftlich ein  
Sonnenglück: das war die  
Folge der früheren frommen  
Thaten des Täubers' ॥

187. <sup>a</sup> Benfey सूर्यासं, Vidyāsāg.  
सूर्यासि, Parab सूर्यासि ॥

◦ Parab: कपोतदेहवत्सा-  
सीत. This pāda must  
have been composed by  
Parab himself. Benfey  
translates: 'Der Tauben-  
gott genoss täglich des Son-  
nenunterganges Lust, sie  
ihres Taubricks Sonnenhim-  
mel, als Folge früheren  
Verdienst's'. Vidyāsāgara  
explains: स कपोतदेवः

सूर्यासि साचं प्रबहं सुख-  
मन्वभूत सुखं वुमुजे । सा  
कपोती कपोतस्य शरी-  
रवत् शरीरभूता आसी-

E's interpolation between stanza 164 and p. 204, 21 of our text.

ततः सा भवत्परमा  
स्वयमानास्यरोगिणीः ।  
क्रीडते पतिना सार्धं  
चावद्विद्राचतुर्दश ॥ ६ ॥

6. b read सुयः. This stanza seems to be an imitation of MBh. xii. 149, 13, where it is said of the fooler: ततः स्वर्गस्वामानमपश्य-  
द्विगतज्वरः । यत्नगन्धर्वसि-  
द्धानां मध्ये भ्राजन्तमिन्द्र-  
वत् ॥

Kosegarten's text, p. 180, with complete variants of editions of Vidyasagara and Parab.

हर्षाविष्टस्ततो व्याधो  
विविश स वनं घनं  
प्राणिहिंसां परित्यज्य  
बहुनिर्वेदवान् भृशं ॥ १८८ ॥

तच्च दावानलं दृष्ट्वा  
विविश विरताशयः ।  
निर्दग्धकल्पो भूत्वा  
स्वर्गसौख्यमवाप्तवान् ॥ १८९ ॥

दिति शेषः तत् तथोरी-  
दृग्दृश्यमिति भावः प्रा-  
कपुण्यप्रभवं हि प्राक्तनपुण्य-  
फलमेव । *Lancereau* (p. 239): 'Le diem pigeon joint tous les jours du plaisir du coucher du soleil, et sa femelle, du ciel solaire du pigeon: cela fut la conséquence de leur mérite antérieur.' Italo Pizzi (p. 158) simply omits the whole stanza, without indicating this omission in any way.

188. b Parab च for स ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

हर्षाविष्टस्ततो व्याधो ।  
विविश स वनं घनं ।  
प्राणिहिंसां परित्यज्य ।  
बहुनिर्वेदवान् भृशं ॥ ७२ ॥

तच्च तपस्तप्त्वा तपो घोरे ।  
शान्तः स विरताशयः ।  
निर्दग्धकल्पो भूत्वा  
स्वर्गसौख्यमवाप्तवान् ॥ ७३ ॥

73. a Schmidt om. तपस ॥

Our text, 204, 13 ff., with complete variants of bhṣ, BCDEFK.

204, 22. लुब्धकोऽपि परमनिर्वेदं  
कृत्वा मरणाभिसुखो महद्वनं  
विविश ।

तच्च दावानलं दृष्ट्वा ।  
निविष्टो विरताशयः ।  
निर्दग्धकल्पो भूत्वा ।  
देववद्वि वि मोदते ॥ १६५ ॥

204, 22. E गत्वा for कृत्वा ॥ B  
मरणाभिसुखैः E उत्तरा-  
भिसुखो हिमवत्पार्श्वं मं ॥  
B महद्वनं ॥ E प्रविष्टा ॥

165. a B ततं E दानल, corr. to दावानल; E दावापि (spoiling the metre) ॥

b D विविश for निविष्टो; E for this pāda: प्रविष्टो मृतश्च ॥

c E ins. ततो before नि ॥ K

० कसुखी, corr. to ० कसुखी ॥

a K देववद्वि, B देवद्विनि,  
F देववद्विनि ॥

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A<sup>2</sup>. But in doing so they were not consistent. Kosegarten omits A<sup>2</sup>'s stanzas 69 and 70, and both scholars omit A<sup>2</sup>'s (first) stanza 65. It will be seen that no other MS. than A<sup>2</sup> has A<sup>2</sup>'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, *all* the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS. E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i. e. 205) a whole stanza from this text (= MBh. xii. 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i. e. 206) is apparently an imitation of MBh. xii. 149, 13. But even this contaminated MS. has *none* of the additional stanzas of A<sup>2</sup>, and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with *any* MS. of the Pañcatantra, and that Vidyāsāgara and Parab, who *exactly* agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A<sup>2</sup> if they had been aware of the true nature of A<sup>2</sup>'s wording in our passage.

First of all, it is clear that in our passage *the MS. from which the scribe A<sup>2</sup> copied, contained a wording which agreed with that of our other MSS. as given in our first column.* For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as चाया for चायात् in 69 c, स्मृत् for स्मृति in 70 a, कपोतदेवः in 71 a, and the wording of the first pāda of 73, prove that he did not *himself* alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73 b he writes विरता कश्यः *within* the line. The sign क is a hyphen, which in Nāgari MSS. frequently occurs *at the end* of the lines, and which A<sup>2</sup> copied without reflecting. Moreover, we shall see that A<sup>2</sup>'s stanzas 69 and 70 are inserted in a *wrong place*.

The author of A<sup>2</sup>'s spurious text was shocked by the *purport* of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows *must* burn themselves, the interpolator of A<sup>2</sup> is an *adversary* of men's and women's burning themselves alive. Hence he corrects in 64 d the *true* fire of the text to a *metaphorical* 'fire of penance',<sup>1</sup>

<sup>1</sup> Schmidt's 'Opferfeuer' is an impossible rendering.

and substitutes in 73 a mortification for Pūrṇabhadra's forest-conflagration. As he does not think his correction of 64d to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65 c he points out the *न्याय्यमार्गः*, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is *दयामयः*. The consequence of the female dove's penance is that she beholds her husband in the *विमानः*. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car').

After stanza 164 of our text, A<sup>2</sup> adds his stanzas 69 and 70. No doubt the copyist A<sup>2</sup> inserted them in a wrong place; for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *satī* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is: 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other śāstras, the following correct rule has been handed down: "Those (wives) who commit suicide will be unhappy in all their following existences."'

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Pūrṇabhadra's source, viz. of the Mahābhārata version<sup>1</sup>—by his ślokas 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's *सूर्यासः* in a, and *सा खं* in c, and Schmidt's *सूर्यासि* are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two paṇḍits, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A<sup>2</sup>. For *कपोतदेवः* is nothing else than a clerical error for *कपोतदेवा*, an expression formed after the analogy of the very frequent word *पतिदेवा*, i. e. 'a wife who regards her husband as a god', 'a faithful wife'. *सूर्यास* is quite right (*सुरी आस*), and so is

<sup>1</sup> In the edition of Protap Chundra Roy, the only one which is at my command, the story of which Pūrṇabhadra gives an abbreviation stands at book xii. 143, 10–149, 14 incl. To our first prose sentence corresponds xii. 148, 12, to the second one, xii. 149, 1–7 incl. The stanza 165 corresponds to 149, 8, 11, 12, 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörtlich zu Mahābhārata, xii, Vers 5462–5592.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साकं, which the interpolator construes with the genitive कपोतस्य. सौर in our passage must not be derived from सूर्य, but from सुर. The correct translation of stanza 71 therefore is: 'Having regarded the male dove as her *god*, she became a *goddess*, and day by day enjoyed *godly* (i. e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence.' Her कपोतदेवात्म (पतिदेवात्म) in this world causes her देवीत्वम् after her death.

Stanza 72 of A<sup>2</sup> is designed to replace the second prose sentence (204, 22) of the genuine text, and in stanza 73 a b, the interpolator alters the wording for the reason given above, p. 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A's wording is an alteration; for to देववद्विचि मोदते, as the other MSS. read, corresponds M.Bh. xii. 149, 13: ततः स्वर्गस्थमात्मानमपश्यद्विगतज्वरः । यच्चगन्धर्वसिद्धानां मध्ये भ्राजन्तमिन्द्रवत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A's text, adopting the rest of it; for *all* these verses go back to *the same* interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his textus *simplicior* are only an adulterated edition of *Pūrṇabhadra's* books III and IV respectively, i. e. of the textus *ornator*, he follows in our passage in some places one single MS. (A), though *all* his other MSS. agree *against* A, and though the purport of the *Mahābhārata* version agrees with all the other MSS. But instead of, at least, following A *throughout*, he chooses *at random* the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his textus *simplicior* as well as his textus *ornator*. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them, and have made worthless the work of all the translators of his textus *simplicior*, to begin with that of so eminent a scholar as Benfey.<sup>1</sup> The editions of the two Hindu editors, Jivānanda Vidyāsāgara and Kāśhināth Pāṇḍurang Parab, are even more worthless than Kosegarten's. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these paṇḍits based their texts on materials independent of Kosegarten's edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

<sup>1</sup> Of course, Benfey's *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parāb's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāsāgara's quite impossible explanation.

This much on the untrustworthiness of A<sup>2</sup>. But the text of A<sup>1</sup> is not more trustworthy. At 211, 21, for instance, A<sup>1</sup> shows foolish alterations. The point of the story Pūrṇ. III. xii (Śār. III. viii, Old Syriac VI. vi, SP. III. viii, Simpl. IV. vi H I = IV. vii Bühler) lies in the circumstance, that the clever wife *fully* reaches her aim, i.e. the cohabitation with her उपपत्ति. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste *by nature*, but that *she* truly *loves* her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the textus simplicior evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text.<sup>1</sup> In his version, the faithless wife tells the adulterer that Caṇḍikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS., run thus: यदि परपुरुषेण सह एकस्मिन् शयनीये समावृत्त्यालिंगनं करोषि तत्तव भर्तुः सक्त(सक्त?) अपमृत्युस्य संचरति। भर्ता पुनरन्यद्वर्षशतं जीवति। Bühler, p. 19. 12 has the same wording, except क्यने, भर्तुसक्तोपमृत्युस्, तन्नर्ता, and अन्यद्वर्षशतदयं. Pūrṇabhadra's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp. also the wording of Bh in our variants. Instead of आलिंगनं, A<sup>1</sup> has अयोनिलिंगस्पर्शनं, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs.' But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवनं. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p. 232: 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausführst, ohne dass sich dabei die Geschlechtsteile berühren'). I am at a loss to say how the interpolator imagined an अयोनिलिंगस्पर्शनं निधुवनं to be possible. But his alteration, which is proved to be such an one by Pūrṇabhadra's source, the textus simplicior, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrṇabhadra, as given in our text, p. 212, 6, is nearly identical with the wording of the Hamburg

<sup>1</sup> Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl. des ouvrages arabes, ix, p. 39, no. 34.



MSS. (तदेह्यालिंग्य मां । एवमुक्त्वा तामालिंग्य स्कंधे कृत्वा तमेव देवदत्तमुवाच ; Bühler's text ins. स before स्कन्धे, om. एव after तम्, and ins. अय्य after देवदत्तम्). But A<sup>1</sup>, in consequence of his first alteration of the text (अयोनिं नि०), alters again, continuing after आलिंगः त्वं स्वमर्तुभक्तानां मुख्या नारीणां । यदेवं ब्रह्मव्रतं परसंगे ऽपि पालितवती । मदायुर्वृद्धिं कृते ऽस्वमृत्युविनाशार्थं च त्वमेवं कृतवती । तामेवमुक्त्वा । सखेहमालिंगितवान् । सखस्कंधे तामारोय । नृत्यं विधाय तं देवदत्तमुवाच, &c., l. 8 (Schmidt, p. 232: "Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!" Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Wärsdu-besser, &c.).

And again the conclusion of our tale is awkwardly amplified in A<sup>1</sup>, which for नृत्यन् to बभ्राम (212, 11) reads: नृत्यं कृत्वा । हे ब्रह्मव्रतधराणां धुरीण । त्वयाऽपि मत्पुण्यकृतमित्याद्युक्त्वा । स्कंधादुत्तारितः ॥ सकलस्वजनां <sup>2</sup> अये तयोऽभयोरऽपि तत्तद्गुणवर्णनं चक्रे ॥ यत्र यत्र स्वजनगृहद्वारादिषु स च बभ्राम । तत्र तत्र । स तद्गुणवर्णनमेव करोति । (Schmidt, p. 233: "und nachdem er darauf umher getanz't war, sagte er: "Ja, du Vordermann unter denen, die Keuschheit üben, auch du hast mir einen Dienst geleistet!" und liess ihn von der Schulter nieder. Vor allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Hausthür von Angehörigen u. s. w. kam, da pries er auch deren Tugenden").<sup>3</sup> I need scarcely add, that here too the textus simplicior confirms the wording of our text 212, 11. The Hamburg MSS. read: ततस्तूर्यध्वनिच्छेदेन नृत्यन्सकलगृहद्वारिषु बभ्रामः (!); Bühler (19, 24): ततश्च तूर्यध्वनिच्छेदेन नृत्यन्सकलगृहद्वारिषु बभ्राम ।

Cp. also A<sup>2</sup>'s interpolation 122, 5, and the transpositions in A<sup>1</sup> 3, 18 and 201, 18. These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A<sup>1</sup>A<sup>2</sup> can be proved, by the testimony of the sources, i. e. the textus simplicior and the Tantrākhyāyika, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS., to A's going back to some MS. older than bh, or even to mere chance. Though I very carefully collated the whole MS., I am not able to decide this question. The only thing quite sure is that A is the copy

<sup>1</sup> Read ऽप०. The same mistake in A<sup>1</sup>, p. 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

<sup>2</sup> Read °स्वजनानां.

<sup>3</sup> Schmidt's second MS. K has a gap, by which the whole story has been lost.

of some revised and adulterated MS. For the constitution of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 134, 23 inclusive, and for the praśasti. Besides, I have entered the readings of A into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

### § 6. Critical discussion of the manuscripts Bh and Φ.

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS. (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous; synonyms appear in very many cases for the words used in bhΨA. Again this MS. bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS. Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrṇabhadra MS., containing the text from 6, 2 *āhāramātrārthi* down to the end of book III. The *kathāmukha* and the beginning of book I contains in Bh the text of Pūrṇabhadra from 1, 14 *na vidvān* inclusive to p. 3, 25. The text between *dhūrvodhārau* and *āhāramātrārthi* 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to *āhāramātrārthi* has even been twice supplied from MSS. of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS. contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS.  $\Phi$ , on the contrary, contains a text of the  $\sigma$ -class of the textus simplicior.

**Discussion illustrated by text of Tale V, v, Ass as singer.**

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS. H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class:

H } the Hamburg MSS.  
I }

Textus simplicior,  $\sigma$ -class:

$\sigma$  = Decc. Coll., Peterson's Fifth Report, No. 356.

s = Decc. Coll. i. 17.

B = Bühler's edition.

pr = the MS. of the Ahmedabad Bhandar, lent to me through Mr. Premchand.

h = a recent copy of the MS. Bhandarkar, Report Bombay 1907, p. 55, § 46.

Pūrṇabhadra's recension:

bh $\Psi$ A, the MSS. just mentioned.

Mixed recensions:

Bh } the MSS. just mentioned.  
 $\Phi$  }

$\Pi^1$  = Decc. Coll., Bhandarkar, Report 1894, No. 371.

$\Pi^2$  = Decc. Coll., Peterson, Report V, No. 355.

$\Pi^3$  = Decc. Coll., Bhandarkar, Report 1897, No. 418.

The variants of the  $\sigma$ -class MSS. of the textus simplicior, and those of  $\Phi$  are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the  $\sigma$ -class.

The cases in which Bh agrees with H I against bh $\Psi$  are set in *italics* in the text; the cases in which bh $\Psi$  agree with the  $\sigma$ -class against H I Bh are set in *fat italics* in the variants.

Text of Hamburg MSS. HI corresponding to our text 270, 17 to 272, 21.

**270, 17** 'sādhu, mātula, gītena!' vārito na mayā sthitaḥ.

**18** 'āpūrvo 'yaṃ maṇir baddhaḥ: samprāptaṃ gītalakṣaṇam.'

**19** cakradhara āha: 'katham etat?' so 'bravit:

**21** asti kasmimścid adhiṣṭhāna Uddhato nāma gardabhaḥ. sa ca divā **22** rajakagrhe bhārodvahanam kṛtvā rātrau svecchayā paryatati.

Variants of h̥s̥prB̥.

**270, 17** Φ g̃, om. tena || h̥s̥prB̥ mayā proktōpi na sthitaḥ, Φ mayāty ukto na sthitaḥ || **18** pr baṃdhaḥ || Φ samprāpta || **19** σ swarnṇasiddhir abravīti || **21** prB̥ om. asti || Φ uddhāmo; σ uddhātanāma | gardabhaḥ; Φ rā-sabhaḥ for gardabhaḥ || After gardabhaḥ h̥s̥ΦprB̥ ins. prativasati sma || h̥prB̥ om. ca || σ om. divā; s daiva, h̥ΦB̥ sadaiva, pr samdaiva for divā || **22** h̥s̥ΦprB̥ karma for bhārodvahanam || After paryatati pr ins. tata, B tataḥ; then h̥s̥ΦprB̥ ins. pratyūṣe (Φ pratyūṣaṃ, h̥s̥Φ add. vaṃdhanabhayāt, pr baṃdhanabhayāt, B baṃdhanabhayāt) svayam eva, then σ baṃdhanasthāne samāśrayati, h̥s̥ grhaṃ yā, h̥ adds ti, Φ rajakagrhe yāti, prB̥ rajakagrham āyāti; then h̥s̥ΦprB̥ rajakōpi tam (h̥prB̥ tatas tam, s tatas tvam na for tam) baṃdthane, σ niyukte, s yunaktiḥ, Φ na yunkte, h̥ na yukti, pr °na niyuktiḥ, B °na niyunakti || **271, 1** h̥s̥ΦprB̥ atha for athānyadā || σ om. tasya; s tasmīn || h̥s̥Φ om. rātrau || σ ΦprB̥ om. kṣetreṣu; h̥s̥ kṣetrāni || After paryatataḥ Φ ins. kṣetre, pr kṣetrāni satrau (read rātrau), B kṣetrāni || h̥s̥ om. kadāci || h̥s̥ΦprB̥ saha for sārđhaṃ || h̥s̥ΦprB̥ samjātā for babhūva || **2** σ sa uddhato, h̥s̥Φ sa ca pīvaro, prB̥ sa ca pīvaratvāt (B °ivāt) for tau ca || h̥s̥prB̥ vṛti°; Φ vāḍitaṃgam || Φ om. karkaṭikākṣetreṣu praviśya; h̥s̥prB̥ karkaṭikākṣetre (pr °kṣotra for °kṣetre; prB̥ add. śṛgūlasakṛtaḥ) praviśati; then Φ ins. karkkatikā-bhaksyaṇam karoti | pratyūṣe sthagrhaṃ thātī | tathā śṛgālā ca; σ ins.: tasya ca prṣṭato lagnaḥ | śṛgālāḥ praviśati; h̥s̥ ins.: tathā śṛgālāḥ; h̥ adds ca; then h̥s̥ evaṃ (s etadaśai for evaṃ; h̥ adds tau) dvāv api rātrau (h̥s̥ yathecchayā for rātrau) karkaṭikābhaksyaṇam kṛtvā pra° svasthānam vrajataḥ; prB̥ ins.: evaṃ tau yadṛcchayā virbhāṭikābhaksyaṇam (B ci° for vi°) kṛtvā pratyaham pratyūṣe svasthānam vrajataḥ; Φ om. this sentence || **3** Φ atha kadācin madoddhetena rāsabhaṃ tena kṣetramadhyasthitena śṛgālam abhīhitam; h̥s̥ atha kadācit tena (h̥ adds saha) madoddhatena (h̥ madoddhata) rāsabhenābhīhitam | s adds kṣetramadhye, h̥ adds kṣetramadhye after bhagnāsvata (sic!); prB̥ atha kadācit tena madoddhatena rāsabhena kṣetramadhyasthitena śṛgālo °bhīhitāḥ; σ atha kadācit tenābhīhitam || **5** pr paśya 2, B paśya paśya || Φ paśyat || ativatirmmalā rajanī, s paśyēyaṃ nirmmalā rajanī, h̥ paśya-yaṃ nirmmalarajanī, σ paśyātām nirmmalām rajanīm || Before tat, s ins. sa āha || **6** Φ karīṣyāmīti || h̥s̥ΦprB̥ ins. kathaya before katamena || s tamenana, Φ kena for katamena || σ ins. gītām before karomi || h̥s̥ karomīti || σ śṛgāla for sa || σ ins. bho after āha || σ māmaka, s tana for māma || h̥ alaṃ for māma || s ki for kim; h̥s̥ om. kim ||

**271, 1** athānyadā tasya rātrau kṣetreṣu paryatataḥ kadācie chrgālena sārđhaṃ maitrī babhūva. **2** tau ca vṛtibhaṅgaṃ kṛtvā karkaṭikākṣetreṣu praviśya tatphalabhakṣaṇaṃ **3** svecchayā kṛtvā pratyūṣe yathāsthānaṃ vrajataḥ. atha kadācit kṣetrama **4** dhyasthitena tena cōddhatarāsabhena śrgālo 'bhīhitaḥ : 'bho bhaginīsuta, **5** paśya! atīvanirmalā rajanī. tad ahaṃ gītaṃ kariṣyāmi. tat **6** katamena rāgeṇa karomi ?' sa āha : 'māma, kim

Variants of HIBh, bhΨΠ¹Π²Π³A.

**270, 18** A baddhā ||

**22** Π¹Π²Π³ rajakasya gr̥he ||  
bh bhārodvāhanaṃ || H rādrau ||

**271, 1** Π¹Π²Π³ tathānyadā ||

**2** HIBhΨ vṛttibhaṅgaṃ, A vṛtti|bhaṅgaṃ, Π¹Π²Π³ varttibhaṅgaṃ || H karka  
[new line] kākṣetreṣu, I karlokeṭikā° || A tatphalaṃ bhakṣaṇaṃ ||

**3** bhΨΠ¹Π²Π³A svasthānaṃ || Π¹Π² kṣetramadhye sthītena ||

**4** bhΨΠ¹Π²Π³A om. tena || bhΨ madoddhatarāsabhena, A madoddhatarābhā-  
bhena, Π¹Π² mahoddhatarāsabhena, Π³ mahodatarāsabhena ||

A bho bhaginīsutā | paśyātīvaṃnirmalarajanī ||

**6** HI kariṣyāmī || HI kathamena || ΨΠ¹Π²Π³A prāha ||

anenānarthapracāḥ lanena? yataś cauryakarmapravṛttā vayam. caurajā-rair nibhṛtair eva 8 sthātavyam', iti. uktaṃ ca :

9 kāsī vivarjayec cauryam, nidrāluś carmaçaurikām,

10 jihvālaulyam ca rogādhyo, jīvitum yo 'tra vāñchati.

11 tathā 'tvadiyagitaṃ śaṅkhaśabdānuvādi, na madhuram', iti dūrād

#### Variants of hōsprB Φ.

s nenānarthapralāpitena, Φ anenānarthē pralāpena, σ anenārthacālanelaṃ, h vṛthā-pralāpitena; prB anena, then pr vṛthārthapralāpitena, B vṛthārthapracāla-nena || 7 Φ caurakarmapravṛttā, s caurakarmaprakṛtā, σ cauryakarmapra-vṛttair, prB caurakarmapravṛttā || prB āvām for vayam; σ om. vayam || Φ ins. tan, hs tam after vayam || hōsΦprB transp.: ni° (h nibhṛtaṃ, pr nivṛttaḥ; prB add ca) cau°; Φ caurai, h caurair jārāḥ || prB atra for eva || hōsΦ om. eva || 8 hōsΦ stheyam || prB om. iti || hσ ins. nayaḥ, s nayā after iti || pr om. uktaṃ ca || hs ins. yataḥ after uktaṃ ca || 9 σ kāsam, s prakāśam, Φ hāsyam, pr kośi, B kāsī || s varjjayās || Φ caurya, σ cauro || First pāda in h: caurāṇām varjjayet kāsām || Φ nidrālubdhaś || s carmmacorakāḥ, B sa ca carurikām || 10 Φ jihvā-lolyam || σ rogārto; pr rujākrānto, B rujākrānto for ca rogādhyo || σΦprB jīvitam, s jīvamtaṃ || 11 hōsprB aparam, Φ param for tathā || σsΦprB tvadīyam; Φ om. gitaṃ || prB om. śaṅkhaśabdānuvādi; Φ śaṅkhaśabdānukārī, s śaṅkhaśabdā-nukāram, h śaṅkhaśabdānukāram; σ kaṭhoram for śaṅkhaśabdānuvādi || hōs om. na madhuram; ΦprB na madhurasvaram; prB add śaṅkhaśabdānukāram || hōsΦprB om. iti || Φ ins. ca after api || 12 σsΦhprB śrūyate for śrutvōtiḥāya || sΦprB ins. tad atra, hσ tatra before kṣetra°; then σ kṣetrarakṣakaḥ puruṣaḥ prasuptas tiṣṭati, hs kṣetre rakṣapuruṣaḥ (s rakṣā°) suptas ti°, prB kṣetre rakṣāpuruṣaḥ suptā | saṃti (B suptāḥ saṃti), Φ kṣetrapālāḥ puruṣaḥ prasuptās tiṣṭanti; then σ sa, prB ta, Φ te ca; then hōsΦ samutthāya, prB utthāya; then σs baṃdhanam, h vadhavambhanam, Φ baṃdham | badham vā, s vampa vā, prB vadham baṃ-dham vā; then hōsΦ vidhāsyati, prB karīṣyamti || 13 σ tāṃ for tāvan || σs amṛtakalpā, h amṛtakalpās, Φpr amṛtamayās, B amṛtamayīs; then σ karikaḥ, h cirbhidyāḥ, s cirbhadyāḥ, Φ cirbhīṭikāḥ, pr cirbhaṭya, B cirbhaṭīḥ || hōsΦprB om. nibhṛtaḥ; then σ avyāpāro bhava, h mā avyāpāraparo bhava, s māvyāpāro bhava, prB mā tvam avyāpāraparo bhava, Φ vyāpāraparo bhavān || σ om. tac chrutvā || σ gardabhaḥ, Φ rāsabha, hs sa || hσΦprB āha || s aho for bho; then h na, σΦprB na tvam, s tvam na; then hōsΦB vetsy, pr cetsy; then hōsΦ vanāśrayatvād; then 14 sΦprB gītarasam, σ gītasukham; then B vanāśrayatvāt, pr vināśrayatvāt || σ om. te° bha° u° ca || sΦprB tenaitad, h tenaitvam, sΦprBh bravīṣi | uktaṃ; then hσprB ca, Φ caḥ; then sΦ yataḥ || 15 σ om. this and the following line || pr śaratyotsnāhate || pr dūra, Φ dūre || 16 hōsΦprB jāyate for viśati || hσΦpr karṇe, B karṇe || prB gītajhaṃkārajā, h gītajhaṃkārayā, s gītasamkārajā, Φ gītādhyamkārajā ||

api 12 śrutvōtthāya kṣetrarakṣā 'bandha ! bandh ! 'āvam vidhāsyanti. tad bhakṣaya 13 tāvan nibhṛtaḥ !' tac chrutvā rāsabhaḥ prāha : 'bhoḥ ! vanāśrayatvād 14 gītarasam na vetṣi ; tenaitad bhaṇasi. uktaṃ ca :

15 śarajjyotsnāhate dūram tamasi, priyasamnidhau,

16 dhanyānāṃ viśati śrotre gītasamkārājā sudhā.'

Variants of HIBh, bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>A.

Bh °pracūlenena ; Π<sup>1</sup> anenārthapralapane, corr. to anena vyartha°, which is the reading of Π<sup>2</sup> ; Π<sup>3</sup> anena vyarthapralapitena ||

7 HI (not Bh) °pravṛtyā, Π<sup>3</sup> °pravṛtto, bh °pravṛddhā || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> caurajātair || HIBh nirbhṛtair ||

9 HIΨA kāśi || Bh cauram for cauryam || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> °corikām ||

10 A rogādhye || ΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> jivitam ||

11 bhΨ tadā || bh tvadīyagataṃ, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tvadīyaṃ gītaṃ || A śamkhanādvānūvādi, bhΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> śamkhanādvānūvādi, Ψ śamkhanānūdvānūvādi, corr. to śamkhanānūvādvādi || HIBhΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> nam for na || A aji for api ||

12 A kṣetrapuraṣā, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> kṣetrarakṣakāḥ puruṣā, BhbhΨ kṣetrarakṣāpuruṣā || bhΨA śamdhama vadham ca vi°, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vadham vaṃdham ca vi° ||

13 bhΨA āha ||

14 Bh gītaṃ rasam || bhΨA ins. tvam, Π<sup>1</sup>Π<sup>2</sup> ta tvam, Π<sup>3</sup> tat tvam before gīta° || bhΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> ins. na between tvam and gīta°, om. na before vetṣi || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> jānāsi for vetṣi || Bh na vedmi || bhΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vṛaviṣi, Ψ braviṣi, A baviṣi || 15 HI śaratjyotsnāhate, Bh śaratjyotsnāhate, Ψ śaratjyotsnāhate, Π<sup>1</sup> kṣa[corr. from kṣā]raye[ye deleted]jyo[jyo corr. from some other akṣara]snāhate, Π<sup>3</sup> kṣārajyotsnāhate, Π<sup>2</sup> drārajñayotsnāhate || A pūram, Π<sup>2</sup> dūre || Π<sup>1</sup>Π<sup>2</sup> priyaṃsannidhau || 16 bh śrote, corr. from śrotre || bhAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> gītajhāmkārājā ; Ψ gītajhāmkārājā, jhām being very similar to śam ; hence P gītaśamkārājā ||

**17** śrgāla āha: 'māma, asty etat. param kathanam unnadasi. tat **18** kim tena svārthabhrāmśinā?' rāsabha āha: 'dhig mūrka! kim **19** aham gītam na jānāmi? tac chrūyatām, tasya bhedaḥ: tad yathā:

**20** sapta svarās, trayo grāmāḥ, mūrchanās tv ekavimśatiḥ,

**21** tātās tv ekonapañcāśat, tisro mātṛā, layās trayāḥ ||

**22** sthānatrayaṃ yatīnām ca, śaḍ bhedaś ca, rasā nava,

**23** varṇāḥ śaṭ, *trimpśat* bhāṣās, catvāriṃśat tataḥ smṛtāḥ ||

Variants of h s pr B.

**17** h mūna, σ māma || Φ asyāttat || σ param na vetsi tvam kevalam anudīśate kim tena, &c.; s param na vetsi gītam | tac chrūyatām, &c.; Φ param gītaḥ kīlām annaṣasi ta kim, &c.; h param na vetsi gīta tvam kevalam unnadasi | tat kim, &c.; prB param na vetsi tvam gītam | kevalam unnadasi || tat kim, &c. ||

**18** σ Φ h svārthabhrāmśena, prB svārthabhrāmśakena; σ adds kim || h sōvraṇit || σ gardabha; Φ rāsabha || Φ om. āha || B dhig twice || Φ jānāsi || **19** h σ Φ prB om. gītam after aham, inserting it after jānāmi || Φ tarhi for tac || h bhedaḥ || h s om. tad yathā; prB tad yathā tasya bhedaṁ śṛṇu (B °ñ chr°) || **20** σ prB mūrchanās caika° || h °vimśati ||

**21** σ s tātā ekona°, h tātāny ekonapañcāśa, pr tātā tv ekona° || σ tisras tātā for tisro mātṛā || σ layas || In Φ the fourth pāda runs thus: ity eta śrutimanḍalaṃ; in prB ity etat svaramanḍalaṃ ||

**22** σ yaḥinām || Φ (transp.) ca jātīnām || s om. ca || Second pāda in σ: śaṭ kāvyāni rasās ca śaṭ, pr śaḍgasya, then one akṣara left free, then sa rasā niva; B śaḍ āsyāni rasā nava; h s śaṭsasyāni (s ins. ca) rasāni ca; Φ śaṭsvaidā rasā navā ||

**23** s varṇa, Φ varṣā, B (not pr) rūgāḥ for varṇāḥ || h s σ Φ prB *trimpśatir* || s Φ bhāṣā, σ bhāvāḥ, B (not pr) bhāvās || Fourth pāda in σ: śaṭca-tvāriṃśatiḥ smṛtāḥ, h s pr dvicattvāriṃśati (pr adds ḥ) smṛtāḥ (h om. ḥ), B catvāriṃśat tataḥ smṛtāḥ, Φ dvicattvāriṃśatis tathā | mātṛā ||

**272, 1** h pañcāśīhyadhike; Φ pañcāśītyadhikam || σ caṭat || Second pāda in h s prB: gītāṃgānām śatam smṛtam, s gītāṃgam śatataṃ smṛtam, Φ gītām || nāgānām śatam || (om. smṛtam) ||

After line 1 σ Φ prB insert a half śloka; first pāda σ h σ Φ prB: svayam eva purā proktaṃ (h śāstre for proktaṃ); second pāda: σ svayam eva śruteḥ priyam, Φ Bharatena śrutam śriyam, prB Bharatena śruteḥ (pr tsu° for śru°) param, h vedena ca śruteḥ param ||

**2** s B om. this line || h gītāṃgāḥ saha saṃvṛtam || σ Φ pr vṛtam || **2a** B om. this line || h s σ Φ pr karṇe || h saradī || **3** Φ nānya-hūtapriyam loke || s param for priyam || σ śasyate, h durlabham, for drśyate ||

**4** σ śuṣkasmāyurasāsvūdas, h s B śuṣkasmāyuravarāhlādāt (h su°, and °mca° for °sva°), pr śuṣkasmāyurā svarāhlādāt, Φ śuṣkasmācchurādbhādāt || Fourth pāda in σ: tyakta ākṣeṇa Rā°, pr tyaktas Tryakṣeṇa Rā°, B Tryakṣaṃ jagrāha Rā°, s ya(or yu)ktas Tryakṣeṇa Rā°, h paktas Tryakṣeṇa Rāvaṇaḥ, Φ paktas Tyakṣeṇa Rāmanah ||

**5** Φ tvām; h s om. tvām; prB bhaginīsuta for tvam || prB vadan for vadasi || Φ manasānti for va° ni° || σ Φ prB om. ca ||

**6** σ māma, Φ mam || Φ mady for yady || σ om. tad aham || s Φ prB ins. tāvad after aham || h dvārasaśasthaḥ, σ vṛttidvārasasthaḥ, s vṛttedvārasaśasthaḥ, pr vṛtter, B vṛter, prB dvārasasthaḥ, Φ vāḍidvāsthaḥ || h s kṣetram, prB kṣetrapam for kṣetrapālam ||



- 272, 1** pañcāsītyadhikam hy etad gītānām ca śataṃ smṛtam,  
**2** suvarṇaparacitam śuddham gītāṅgaiḥ sakalair yutam ||  
**2a** dhanyānām jāyate karmāṇi viśeṣāc ccharadī sthite ||  
**3** nānyad gītāt priyaṃ loke devānām api drśyate;  
**4** śuśkaśnāyuravāhlādāt Tryakṣaṃ jagāda Rāvaṇaḥ ||  
**5** tat katham tvam mām anabhijñam vadasi, nivārayasi ca? ' śrgāla **6** āha:  
 'māma, yady evaṃ, tad ahaṃ vṛttidūrasthaḥ kṣetrapālam **7** avalokayāmi;

Variants of HIBh, bhΨΠ¹Π²Π³A.

**17** Π¹Π²Π³ tat for asty etat || Π¹Π²Π³ kaṭhorasvaram nadasi ||

**18** Π¹Π²Π³ tendrthabhramśinā ||

bhA dhig 2, Ψ dhig dhig ||

**20** HIBhΨA °viṃśati ||

**21** bhΨA tānā ekona°, Π¹Π³ tānās cēkona°, Π² tānās caṭkona°; Bh tv enako°  
 for tv ekona° ||

**22** bhΨAΠ¹ ṣaḍ āsyāmi for ṣaḍ bhedās ca (cp. the reading of s), corr. in Π¹ to  
 ṣaḍ jasyāna; Π² ṣaḍ jasya ca; Π³ ṣaḍ gasyāna || HI bhedā || Bh ṣaḍ ākārā rasā  
 na | om. va ||

**23** ΨΠ¹Π³ triṃśatir, bhAΠ³ viṃśatir || bh bhāryāś, A bhāvās || Π¹Π²Π³  
 (om. tataḥ) smṛtā, Π¹ budhaiḥ, Π²Π³ budhai ||

**272, 1** HIBh °tyadhikām, in bh corr. by cop. to our reading; A °tyadhekaṃ ||  
 HI śpatpat for hy etad ||

**2** bhΨΠ¹Π²Π³ vṛtaṃ, A dṛtaṃ for yutaṃ ||

**2a** bhΨAΠ¹Π²Π³ om. this line || Bh karmāṇi || **3** bh gītadvāraṃ or gītā-  
 dvāraṃ for gītāt priyaṃ, corr. by cop. to gītākaraṃ; Ψ gītadvāraṃ, AΠ¹Π²Π³ gītād  
 varam || **4** bhΨΠ¹Π²Π³ °snāyuravair īśaṃ, A °snāyurāvīveśaṃ || Bh °ravā-  
 hlādāt || Fourth pāda in bhΨAΠ¹Π²Π³: ravaṇe Rāvaṇaḥ purā (Π¹Π³ puraḥ) ||

**5** Bh om. tvam || Bh nivārayasi ||

**6** bhΨAΠ¹Π²Π³ vṛttidvāradēśasthaḥ, Bh vṛtipūradēśasthaḥ (see the corrupt  
 reading of HI in the text) ||

tvam punaḥ svecchayā gītaṃ kuru !' 8 tathā cānuṣṭhite gardabha utkan-  
dharo bhūtvā śabdāyitum ārabdhah. tataḥ 9 kṣetrarakṣakā rāsabhaśabdam  
śrutvā krodhād dantān dantaiḥ pr 10 dayanto laguḍam uddiśya dhāvitaḥ.  
sametya ca tāvat tā 11 dītaḥ, yāvad bhūmiprṣṭhe patitaḥ. tataś ca sacchi-  
drolukhalaṃ gale 12 baddhvā kṣetrapālāḥ suptaḥ. rāsabho 'pi jātisvabhā-  
vagatavedanaḥ 13 kṣaṇenābhyyutthitaḥ. uktaṃ ca :

Variants of h s pr B Φ.

7 h om. svecchayā || 8 h s pr B tathānuṣṭhite (B °sthi°) || After tathānuṣṭhite  
σ tadgītān ākarnya | tato lakṣaṃ utpādyā pradhāvitaḥ (l. 10), s rāsabharatitam  
ākarnya kṣetrapālāḥ krodhā dantān laguḍam udyamya pradhāvitaḥ (l. 10), h  
ukāṇḍharam kṛtvā riṃkatam āravdhaḥ | tato rāsabharimkitam samākarnya  
kṣetrapālāḥ krodhānudattānusaya lakṣaṃ udgama pradhāvitaḥ; Φ uktaṃ-  
dhararikimtuṃ ārabdhah || tato rāsabharimkitu samākarnya kṣetrapālāḥ  
krodhā dantāś carvayan | laguḍahastaḥ pradhāvitaḥ (l. 10); pr B rāsabharatānam  
ākarnya kṣetrapālāḥ (pr adds i) krodhād dantān gharṣayan pradhāvitaḥ (pr °to,  
om. i; ll. 10, 11); yāvad rāsabho drṣṭas (pr hrṣṭaḥ i) tāval (pr tāvat) lakṣapra-  
hāraś tathā hato yathā pratādīto bhūprṣṭhe (pr °ṣṭe) patitaḥ (pr om. ḥ; l. 11) ||  
10 h samastakena for sametya || s Φ om. ca after sametya || Φ h pratādīto ||  
11 σ bhūman, Φ bhamau, h bhūprṣṭe, s bhūprṣṭho || Φ patatītiḥ || pr B tataś  
ca sacchidrolūkhaḥ baddhvā (pr baddhvā) gato mūrṣo (B om. mūrṣo) bhūyo (pr adds i)  
pi (12) prasuptaḥ; σ tato grīvāyāṃ udūśalam baddhvā bhūyo 'pi (12) prasuptaḥ;  
s tataḥ succhidrodūkhala | vaddho gatāmarṣo bhūyopi (12) suptaḥ; h tataḥ cchidro-  
dūśalam vaddhā kṣetrikaḥ prasuptaḥ; Φ tataś ca tacchidrodhātudūśalam gale  
baddhvā (12) kṣetrikaḥ prasuptaḥ || 12 Φ om. 'pi after rāsabho || s svajā-  
tisvabhāvān gatavedanāt; σ svajātisvabhāvāt kṣaṇenōthitaḥ, h svajātiprabhāvāt  
gatavedanaḥ kṣa°, pr B svajātisvabhāvāt (pr °prabhā° for °svabhā°) gatavedanaḥ  
(pr °iava° for °tave°) kṣa°; Φ jātisvabhāvāt gatavedanāṃ kṣaṇena utthitaḥ || 13 σ s  
om. uktaṃ ca || 14 Φ sūrameyasvarāśvānām, σ s sūrameyasya dāsvasya, pr sārū-  
mayasya vāsvasya, h sūrameyasya dāsasya || s viśeṣyataḥ || B pr rāsabhasya viśeṣataḥ  
(pr °naḥ) || 15 h pati, s parajo || h s °janita || 16 σ tataś ca rāsabho 'pi  
tad evōdūśalam ādāya vṛttim cūrṇayitvā pa° ā°; s tatodevōdūśalam, Φ tataś ca  
deva udūkhalaṃ, then s Φ with σ (only s vṛttim); pr B tatas tam evōlūkhalam (pr  
°ṣa° for °kha°) ādāya vṛttim (pr vṛttim) cūrṇayitvā (pr °rṇa°) palāyitum ā°; h tathā  
ca || tad evōdūśalam ādāya vṛttim bhūrṇayitvā pa° āravdhaḥ || 17 h s Φ  
etasminn a°, pr B atrāṃtare || h s pr B ins. 'pi after śrgālo || h s Φ pr B dūrād  
eva (pr adds ṇ) taṃ drṣṭva (s drṣṭam) sasmitam (h savismitam) (18) āha | (19)  
sādhu mātula, spr gīten (21) eti, σ Φ B gītena mayā prokto (Φ yukto for prokto) 'pi  
nā sīhitaḥ, h gītena nivārito na mayā sthitaḥ, om. the second part of the śloka;  
20 σ Φ B apūrvo 'yam maṇir baddhaḥ | (B om. i) samprāptam gītalakṣaṇam  
(B °nam) ||

14 sārameyakharāśvānām, gardabhāsyā viśeṣataḥ,

15 muhūrtāt parato na syāt prahārajanitā vyathā.

16 tataś ca vṛttiṃ bhāṅktvā kaṇṭhastham ulūkhalam ādāya palāyitum 17 ārabdhah. asminn antare śṛgālo dūrāt tam avaloky 18 ēdam uvāca: 19 'sādhu, mātula, gīt' 21 ēti.

Variants of HIBh, bhΨΠ¹Π²Π³ A.

8 bhΨΠ¹Π²Π³ tathānuṣṭite, A tathā (corr. by cop. from tethā) anuṣṭite || A bhūyā || Π¹Π²Π³ śabdāyitum || 9 bhΨAΠ¹Π²Π³ kṣetrapālā || Bh tataḥ kṣetrarakṣakārās tat śabdāṃ || bhΨA rāśabhaśabdāṃ || bhΨΠ¹Π²Π³ samākaraṇya, A śrutvā samākaraṇya || bhΨ dantair || ΨA nīpīdayaṃto, bh nīpīdayaṃto, Π¹Π²Π³ nīpīdayaṃto ||

10 Π² lakṣam || bhΨBh udyamya, A udyasya, Π¹Π²Π³ udgrhya for uddīśya || bhΨAΠ¹Π³ pradhāvitāḥ, Π² pradhāvitā || bhΨAΠ¹Π²Π³ praiḍḍito || 11 A yāva rūviprṣṭe ya (ya del. again) || Π¹Π² bhūprṣṭe, corr. in Π¹ to bhūprāṣṭe, which is the reading of Π³ || H I sacchidrolūṣalam; bh sacchidroḍūṣalam; Ψ sachidroḍūṣalam; A sacchidrauḍūṣalām, corr. to °lam; Π¹Π²Π³ sacchidram udūkhalam ||

12 H I badhāḥ || H I kṣetrāpālāḥ || Π¹Π²Π³ prasuptāḥ || bhΨΠ¹Π³ svajātisvabhāvagatavedanaḥ, A svajātisvabhāvāvagatavedanaḥ, Π² svajātīyagatasvabhāvavedanaḥ ||

13 Π¹Π²Π³ kṣaṇenāpy utthitāḥ || 14 Bh °kharāśvānām, corr. by cop. from °khaḥśvānām; bhΨA °kharāśvasya || Π² sārameyasya cāśvasya, corr. from other akṣaras, the last of which being śvānām; Π³ sārameyasya cāśvasyaṃ, Π² sārameyasya vāśvasya || 15 bh prajārajanitā, A prahārajanitavyethā || 16 H I vṛttiṃ || H I ulūṣalam || bhΨAΠ¹Π²Π³ tataś ca tam evōdūṣalam (A eva udūṣalam); in Π¹ corr. to evōdūṣhalam (which is the reading of Π²Π³) ādāya vṛttiṃ (Π¹Π³ vṛttiṃ) cūrṇayitvā pa° ā° || 17 bhΨAΠ¹Π²Π³ etasminn || Bh dūrattarāt for dūrāt || Bh gītenēti || bhΨAΠ¹Π²Π³ śr° dūrād eva tam (Π¹Π²Π³ enaṃ for eva etaṃ) dṛṣṭvā sasmitam (A sasmidāntam) (18) idam āha || (19) sādhu mātula gītena vārito na mayā sthitāḥ | (20) apūrvō 'yaṃ maṇir baddhaḥ (A baddho) samprāptaṃ gītalakṣaṇam ||

21 bhΨA add iti || Ψ adds kathā 6 ||

From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than bh $\Psi$  $\Pi^1\Pi^2\Pi^3$ A. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13.16.23 (a gross *chandobhaṅga*); 272, 2a (an interpolated half śloka); 6 (the reading of Bh being a corruption of that of HI, and that of HI being an obvious corruption of that of bh $\Psi$ A $\Pi^1\Pi^2\Pi^3$ ). Besides, in 271, 11 BhHI read *naṃ* for *na*, as apparently some previous copyist, who did not understand the wording, thought *śabdānuvādinam* to be the adjective neuter. But as  $\Pi^1\Pi^2\Pi^3$  have the same blunder, this case is not conclusive.

These are serious mistakes which Pūrṇabhadra, who tells us that he has corrected the text गुरुपादरेण (289, 20), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.<sup>1</sup> But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has *many* mistakes in common with both of the Hamburg MSS. or else with one of them. Cp. our variants at 264, 6.14<sup>2</sup>.24, 266, 10 (HI blunder: *venivaccharājāḥ*, Bh wrong correction thereof: *venuvatsarājāḥ*).<sup>3</sup> 269, 22 (*palāyanaviṣayaḥ* BhH and *jālāsrayam* BhHI). 272, 22 (the number of the preceding tale being inserted in a wrong place). 275, 10 (same gap in BhH; corrected in I). 277, 3.15.17 (wrongly corrected in I). 278, 8 (BhHI *vayam* for *vanam*; but *vanam* must be the original reading, as it forms the contrast to *grham*; cp. also 278, 18). 279, 11 (original reading *vyathā*, as in our text; Bh corrupted to *yathā*; HI—a correction of this corruption based on the end of the fourth pāda:—*tathā*). 280, 20 (*ko'pi* for *kam api*; h also has this blunder!). 281, 9 (our text: *trṣṇāḥ tu*; corruption in Bh: *trṣṇikā tu*; correction thereof in HI: *trṣṇā* [I *trṣṇau*] *kāpi*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (BhH). 282, 4 (our text: *hataḥ satruḥ*; H corruption: *hataḥ satrum*; corruptions thereof in Bh and I; Bh: *hataḥsatrum*, I: *hataḥ satru*). 6 (same gap in BhHI). 283, 13 (*aśvamadyastho*, corrupted to *madhyastho* in the archetype of BhHI; this is corrupted to *madhyāsthām* in H, and wrongly corrected to *madhyasthām* in I). 284, 12 (BhI °*gatiḥ*, Hh °*gati*, for °*matir*). 285, 21 (BhHI *arddhodite* for *anuddhānaḥ*; but cp. 286, 5).

If Pūrṇabhadra had not been aware of all these gross blunders, he must indeed have been a blind man or a मूर्खचूडामणिः. Certainly no such man would have been entrusted with the revision of an old celebrated work by

<sup>1</sup> See above, p. 30 f.

<sup>2</sup> Simpl. MS. h has a compound: °*māhāmāṃsāvīkrayasādhakavṛttiprabhṛtīnām*, but it adds *ekatamaḥ* ||

<sup>3</sup> As to Vinātsa, cp. Speyer, Studies about the Kathāsaritāgāra, Amsterdam, 1908, p. 5.

a minister.<sup>1</sup> Hence we must conclude that, in the fifth book, not Bh, but the bh  $\Psi$ -class has preserved the genuine text of Pūrṇabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the *textus simplicior*.

This view is corroborated by the fact that many—and always good—readings, in which bh  $\Psi$  deviate from the Hamburg MSS., are to be found in the  $\sigma$ -class of the *textus simplicior*. Hence we may conclude that Pūrṇabhadra used at the same time MSS. of both the H- and  $\sigma$ -classes, preferring in most cases the H-class.<sup>2</sup>

The wording of the *textus simplicior* as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh HI formed a clearly distinct group of MSS.,<sup>3</sup> I thought it probable that the stories V, xv, xvi (Bühler and HI) did not originally belong to the *textus simplicior*, though they stand in all the MSS. of this recension I had, and have up to this day, examined.<sup>4</sup> Now these two stories are missing in Bh. This shows that my view in this respect was correct.

As in the fifth book Pūrṇabhadra follows the *textus simplicior* much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

### § 7. Books I to III in Manuscripts Bh and $\Phi$ .

In order to show the relation between Bh and  $\Phi$  in that part of the two MSS. which contains Pūrṇabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p. 126, to p. 134, 23 inclusive. It will be seen that  $\Phi$  cannot go back, in this part of the text, to Bh. Both Bh and  $\Phi$  must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, 8 (here it is evident from  $\Phi$ 's reading that, at the time when the source of  $\Phi$  was copied, a small bit of the vowel under स was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and  $\Phi$  must go back to some marginal addition); 128, 19.30; 129, 1.9; 131, 8.9.10 (the interesting interpolation of द्विजद्विग्वराणां inserted only in Bh in due order); 132, 8

<sup>1</sup> See praśasti, 289, 18.

<sup>2</sup> See our parallel Specimens I to III. There, indeed, nearly *all* the text of Pūrṇabhadra's recension is to be found in HI, or Kielhorn-Bühler and h, where he follows the *textus simplicior*.

<sup>3</sup> Berichte der kgl. Sächs. Ges. der Wissenschaften, phil.-hist. Kl. 1902, p. 68.

<sup>4</sup> l. c., p. 68 f.

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder).

The fragment of Pūrṇabhadra's text which forms the stock of books I to III in BhΦ, does not contain the *genuine* wording, but an *adulterated* one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

**Discussion illustrated by text of Tale I, xiii, Lion's retainers  
outwit camel.**

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and H I.

Our text p. 75, 18.

Bh (exactly as in the MS.).

18 bahavaḥ paṇḍitāḥ kṣudrāḥ, sarve māyopajivinaḥ |  
19 kuryuḥ kṛtyam akṛtyam vā, uṣṭre kākādayo yathā ||  
20 Damanaka āha | katham caitat | so 'bravit |  
22 asti kasmimścin nagare vanik Sāgaradatto  
nāma | sa uṣṭrasatam 23 bahumūlyacalakasya  
bhṛtvā kasyāmeid diśi prasthitāḥ | atha tasya  
24 Vikaṣanāmōṣṭro 'tibhāreṇa nipīḍito viśrasta-  
sarvāṅgo niśceṣṭaḥ 25 patitāḥ | tato vanik ce-  
lakabharam anyeṣṭreṣu vibhajya kṣipt-  
vā 26 'aranyabhūmir iyaṃ viṣamā, asmin  
sthāne na śakyate sthātum' 27 iti Vikaṣam  
vihāya prasthitāḥ | tasmimś ca sārthavā-  
he gate Vikaṣaḥ 28 śanaiḥ śanaiḥ saṃcaran  
śiṣaṃ bhakṣayitum āradhāḥ | evam asau  
29, 1 katipayair evābhobhir balavān sam-  
vṛttaḥ | tasmimś ca vane Madoṭkaṭṭo 2 nāma  
siṃhaḥ prativasati sma | tasyānucarā dvī-  
pivāyasaṅgāmāyavaḥ | 3 atha tais tad vanam  
bhramadbhir dṛṣṭaḥ sārthavāhaḥ paribhṛ-  
ṣṭaḥ sa uṣṭraḥ | 4 tam cāvijñātapūrvarūpaṃ  
hāsyajanakam dṛṣṭvā siṃhaḥ prṣṭavān |  
idam 5 apūrvam sattvam iha vane pre-  
chyatām | kas tvam asi | tato 6 'vagatatattvā-  
rtho vāyaso 'bravit | uṣṭro 'yam loke pra-  
khyātānāmā | 7 tataḥ siṃhena prṣṭaḥ | bhoḥ,  
kutas tvam iha | tena cātmano yathā-3vṛttavi-  
yogaḥ sārthavāhāt samākhyātaḥ | &c.

vahavaḥ paṇḍitāḥ kṣudrāḥ sarve māyopajivinaḥ |  
kuryuḥ kṛtyam akṛtyam vā uṣṭre kākādayo yathā || 806  
Damanaka āha || *katham etat* || so 'vruvīt ||  
asti kasmimścin nagare vanik Sāgaradatto  
nāma | sa uṣṭrasatam bahumūlyasya celakasya  
bhṛtvā kasyāmeid diśi prasthitāḥ | atha tasya  
Vikaṣanāmā uṣṭro 'tibhāreṇa pīḍito viśrasta-  
sarvāṅgo niśceṣṭa patitāḥ | tato vanik ce-  
lakabharam anyeṣu uṣṭreṣu vibhajya kṣipt-  
vā aranyabhūmir iyaṃ viṣamā 'smin  
sthāne na śakyate sthātum iti Vikaṣam  
vihāya prasthitāḥ | tasmim sārthavā-  
he gate Vikaṣaḥ śanaiḥ śanaiḥ utthāya saṃcaran  
śiṣaṃ bhakṣayitum āradhvaḥ | eva ca sau  
katipayair evābhobhir vvalavān su-  
vṛttaḥ | tasmimś ca vane

*hadācīti tair itas tataḥ*  
paribhramamāṇaḥ sārthāḥ bhṛṣṭaḥ Krathanaḥ nāma  
uṣṭro dṛṣṭaḥ atha siṃhaḥ āha || *aho apūrvam idam satvam |*  
*ta jñāyatām | kim etad āraṇyakaṃ*  
*grāmyam vā tata śrutvā vāyasaḥ āha || bho svāmim*  
*grāmyāyam uṣṭranāmo jīvaviśeṣaḥ | tava*  
*bhojyals tad vyāpādyatām siṃhaḥ || na*  
*grham āgatam hanmī | uktam ca ||*  
*grhe satrum api prāptam viśvasam akutoyam |*  
*yo hanyāt tasya pāpam syāc chatavṛkmanaghātakaṃ || &c.*

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pūrṇabhadra follows Śār. β, i. e. the secondary recension of the Tantrākhyāyika, with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a *textus simplicior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is *twice* introduced into the story, and (2) it bears *two different names* in the different parts of our tale. In the beginning it is called *Vikaṭa* with Pūrṇabhadra's text, whereas in the subsequent part of the fable its name is *Krathanaka* as in the *textus simplicior*.

Hamb. MSS. (Text exactly according to H;  
in the footnotes readings of I).

bahavaḥ paṇḍitāḥ kṣudrāḥ <sup>1</sup> sarve māṃsopajīvināḥ <sup>2</sup>  
kuryu <sup>3</sup> kṛtyam akṛtyam vā <sup>4</sup> uṣṭre kākādayo yathā <sup>5</sup>  
Damanaka āha <sup>6</sup> *katham etat so 'bravit* <sup>7</sup>

Śār. β.

bahavaḥ paṇḍitāḥ kṣudrāḥ sarve māyopajīvināḥ <sup>1</sup>  
kuryur doṣam adoṣam vā uṣṭre kākādayo yathā <sup>2</sup>  
Damanaka āha <sup>3</sup> *katham caitat* <sup>4</sup> so 'bravit <sup>5</sup>

asmi <sup>6</sup> kasmimścid vanoddeśe <sup>7</sup> Madotkaṭo nāma  
sipaḥḥ prativasati sma <sup>8</sup> tasya cānucarāḥ anyepi dvī-  
pivāyasagomāyavaḥ <sup>9</sup> saṃti <sup>10</sup> atha kadācit tair itas tato  
bhramadbhiḥ <sup>11</sup> sārthād bhraṣṭaḥ <sup>12</sup> Krathanaka <sup>13</sup> nāmoṣṭro  
dṛṣṭaḥ <sup>14</sup> atha sipha āha <sup>15</sup> *ako apūreḥyaṃ satvas*  
*tat jñāyatām* <sup>16</sup> kim ayam ārayako <sup>17</sup> vā  
grāmyo vā <sup>18</sup> tat śrūtā <sup>19</sup> vāyasa āha <sup>20</sup> svāmīn <sup>21</sup>  
grāmyoḥyaṃ uṣṭraḥ nāmā jīvaviśeṣaḥ tava <sup>22</sup>  
bhōjyaḥ ca vyāpadyatām <sup>23</sup> sipha āha <sup>24</sup> nāhaṃ  
grhāgataṃ hanmī <sup>25</sup> uktam ca <sup>26</sup>  
grhe satrum api prāptaṃ visvastam vihitāgamam <sup>27</sup>  
yo hanyāt tasya pāpam syā <sup>28</sup> *tat satavrāhmaṇaghātayaṃ* <sup>29</sup>

asti, kasmimścid vanoddeśe Madotkaṭo nāma  
sipaḥḥ prativasati sma <sup>1</sup> tasyānucarāḥ trayah piṣitāśino dvī-  
pivāyasagomāyavaḥ <sup>2</sup> atha tair  
bhramadbhir dṛṣṭas sārthavāḥaparibhraṣ-  
ṭa uṣṭraḥ <sup>3</sup> tam cājñātapūrvavarūpaṃ  
hāsyajananaṃ dṛṣṭvā siphaḥḥ prṣṭavān <sup>4</sup>  
idam apūrvam sattvam iha vane pre-  
chyatām <sup>5</sup> kas tvam iti <sup>6</sup> tato 'vagatatattvā-  
rtho vāyaso 'bravit <sup>7</sup>  
khyātānāmoṣṭro 'yam iti <sup>8</sup> tatas tena siphasa-  
kāṣaṃ viśvāsyānitaḥ <sup>9</sup> tenāpi yathāvṛttam  
ātmano viyogas sārthavāḥāt samākhyātaḥ <sup>10</sup> &c.

<sup>1</sup> I kṣudrāḥ, om. daṇḍa || <sup>2</sup> I māṃsopajīvināḥ || <sup>3</sup> I kuryuḥ || <sup>4</sup> I om. daṇḍa || <sup>5</sup> I sōbra  
om. daṇḍa || <sup>6</sup> I asti || <sup>7</sup> I vanoddeśe || <sup>8</sup> I dvīpimvā || <sup>9</sup> I °bbhi || <sup>10</sup> I °bbhaṣṭoḥ || <sup>11</sup> I Krath  
<sup>12</sup> I double daṇḍa || <sup>13</sup> I ins. mā || <sup>14</sup> I tachrutā || <sup>15</sup> I svāmīn || <sup>16</sup> I °ṣṭava || <sup>17</sup> I om. daṇḍ  
<sup>18</sup> I double daṇḍa || <sup>19</sup> I vīhitāgataṃ with following daṇḍa || <sup>20</sup> I syāchatabrahmaṇaḥ ||

In the Tale II, vi, the two genii *Karman* and *Kart* are confused, p. 157, 21 and 24; but in the second place Bh reads *Kartn* for *Karman*, and in the following part of the story the mistake is not maintained.

In 49, 14 the reviser shows his pāṇḍityam inasmuch as, after उक्तं च, he inserts कालिदासे शकुंतले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair; for in 170, 10 he makes शिरःकंठकेशान्मर्द्दनं कुर्वाणस्<sup>1</sup> out of शरझुटकुशवमर्दनं कुर्वाणस्.<sup>2</sup> And again, his pāṇḍityam abandons him in 218, 12, where bhΨ write अहो बिल३। अहो बिल३।<sup>3</sup> Pūrṇabhadra here observes with his source Śār. β the rule laid down by Pāṇini in his sūtra viii. 2, 84: दूरावूते च, i. e. '(Pluti takes place) also in calling from afar.' This sūtra was unknown to our reviser who, knowing that the figure २ is frequently used in the MSS. to imply repetition (ex. भो२ for भो भो), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो बिल बिल बिल इत्युक्त्वा, &c.<sup>4</sup>

Evidently this reviser used still other sources than the textus simplicior. For after the kathāsamgraha<sup>5</sup>-stanza 125, 30 he adds:

न नीचजनसंसर्गान्नरो भद्राणि पश्यति ।

वृषसिंहमवा प्रीतिर्जंबुकेन विनाशिता

चेति द्वात्रिंशत्तमी (!) कथा । As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrṇabhadra's text with his main sources, viz. the textus simplicior and the Tantrākhyāyika, shows that the numerous deviations of BhΦ from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of BhΦ is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in bhΨA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Cp. 9, 26; 10, 2; 11, 2, 23; 13, 16; 18, 11; 28, 10; 35, 18 (wrong correction); 42, 8; 43, 4; 44, 6; 59, 3; 60, 30; 62, 1 (MS. A correct); 64, 3; 69, 3; 74, 8, 17; 83, 6; 93, 9; 96, 10; 99, 5, 6, 11; 101, 12; 119, 21; 121, 7; 122, 12; 123, 12; 131, 18; 132, 12 (wrong

<sup>1</sup> So BhΦ.

<sup>2</sup> But cp. Variants.

<sup>3</sup> Our text spells बिल३ with Böhtlingk in his second edition of Pāṇini.

<sup>4</sup> MS. A reads अहो बिलत् । अहि (!) बिलत् ।, taking ३ for an old-fashioned form of त्.

<sup>5</sup> This expression is to be found in Merutuṅga's Prabandhacintāmaṇi (Bombay, 1888), p. 25.



correction); 136, 4; 138, 12; 143, 24; 145, 24; 147, 2; 152, 10; 154, 16 (wrong correction); 161, 2; 162, 13; 163, 13 (see Variants); 170, 20 (wrong correction); 179, 18; 180, 4; 186, 4; 192, 23; 198, 9; 203, 6; 204, 5; 211, 21; 212, 22 (wrong correction).

There can be no doubt that Bh, in its Pūrṇabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cp. Variants on 33, 12:15.21 (cp. Śār. A 39 to A 40. This passage is not to be found in the *textus simplicior*); 49, 16; 83, 2; 86, 11; 102, 10; 55, 10; 66, 20; 71, 10; 79, 12; 80, 5; 83, 2; 132, 27; 155, 8; 156, 15; 172, 3.26; 183, 6; 187, 10; 193, 2; 194, 19; 197, 10; 214, 21; 220, 7.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS. have a gap, which Bh—and KL<sup>2</sup>Mü<sup>2</sup>—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first **पिंगलकः** (l. 22) to a second **पिंगलकः**, such aberrations being the most frequent causes of gaps. If this view is correct, all these MSS. must have filled in this gap from some other MS., for they omit the first **पिंगलकः**.

As in the case of A, it is not to be made out *with certainty* whether the Pūrṇabhadra fragment contained in BhΦ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in BhΦ in places where bhΨ are wrong, are due to revision. At any rate the blunders which BhΦ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Tantrākhyāyika against bhΨ. But none of these cases is such that we must conclude that BhΦ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e.g., Bh has the same blunder as bhΨA, viz. भूमि for भुमौ. This blunder evidently goes back to a misreading of भूमि at the end of the pāda. The copyist of the archetype of bhΨABhΦ took the second *au*-stroke for a *daṇḍa*, and misread मि as नि. In the same specimen Bh inserts च in l. 45, makes चचांच out of संक्षयात् in l. 60, and omits च in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is *quite* certain here that these coincidences are due to the collation of some copy of the *textus simplicior*.

In line 115 ff. our parallel texts run as follows :

HI	athavā	so'tra	rājā, tad	viśvāsasthāne	caturah	śaśakān	atra	dhṛtvā
h	athavā	yadi so'tra	rājā, tad	viśvāsasthāne	caturah	śaśakān	atra	dhṛtvā
Kielh.	atha	yadi so'tra	rājā, tato	viśvāsasthāne	caturah	śaśakān	atra	dhṛtvā
Pūrṇ.				tatas				
Bh	atha	yady asau	iha rājā, tad	viśvāsasthāne	caturah	śaśakān		dhṛtvā tatas
HI	tam	āhūya	drutataram	āgaccha ;	yena	yaḥ	kaścid	dvayor madhye
h	tam	āhūy-		āgaccha ;	yena	yaḥ	kaścid	dvābhyām madhyād
Kielh.	tam	āhūya	drutataram	āgaccha ;	yena	dvayor	madhyād	yaḥ kaścit
Pūrṇ.	tam	āhūya	drutam	āgaccha ;	yena	yaḥ	kaścid	āvayor madhyāt
Bh	tam	āhūya	drutam	āgaccha ;	yena	yaḥ	kaścid	āvayor madhyāt
HI			rājā,	sa sarvān	etān			bhakṣayisyati.
h			rājā	bhaviṣyati, sa sarvān	etān			bhakṣayisyatīti.
Kielh.	parākrameṇa	rājā	bhaviṣyati, sa sarvān	etān				bhakṣayisyatīti.
Pūrṇ.	parākrameṇa	rājā	bhaviṣyati, sa sarvān	evaitān mṛgān				bhakṣayisyati.
Bh	parākrameṇa	rājā	bhaviṣyati, sa sarvān	ava (!) etān mṛgān				bhakṣayisyati.

The sentence *tad*, &c. (HIh), or *tato*, &c. (Kielh.), is grammatically incorrect, inasmuch as the subject of *dhṛtvā* is the lion, and that of *āhūya* the hare. Pūrṇabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *athavā*, &c. But it is quite clear that his *tatas* corresponds to the *tad* (HIh) or the *tato* (Kielh.) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrṇabhadra's text as given in bhΨA; but besides he must have compared some MS. of the textus simplicior. For in *his* wording, the apodosis is *twice* introduced, first by *tad*, as in HIh, and secondly by *tatas*, as in Pūrṇabhadra (and in Kielhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrṇabhadra's text *tatas* corresponded to *tad* of the textus simplicior, which he had before him, and that he only saw that in this text there were some more words (*atha* to *dhṛtvā*), which accordingly he inserted, without reflecting, before Pūrṇabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the σ-class is here more original than that of HI. The wording of the Hamburg MSS. means: Bhāsuraka is an usurper. Or else, if he is *indeed* the legitimate king, let him come, in order that that one of both of us who *is* the legitimate ruler may eat all the animals. This passage lacks wit; for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The σ-class as represented by Kielhorn's text improves the sense, saying that the usurper proposes a *single combat*<sup>1</sup>

<sup>1</sup> But the single combat is not even mentioned in the old MS. h of the σ-class which only has the future tense *bhaviṣyati* with Kielhorn.

in order to decide who, *in the future, shall* be the king of the forest. Accordingly Pūrṇabhadra deletes the words *athavā*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrṇabhadra's genuine text and of the textus simplicior. Here, as in the case treated above, p. 68 f., the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated; in our passage, he preserved, from these different sources, two different words—*tad* and *tatas*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have firmly *convinced* me that Bh does not go back to an archetype independent of that of bhΨA, I give nevertheless the readings of this MS. throughout from the beginning of page 126 to 134, 23 inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *tathā hi* (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

## Chapter IV. Principles which guided the editor in the construction of the text.

### § 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the Mahābhārata, are held to be sacred, have escaped this lot. A work so widely spread as the Pañcatantra in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even to our own time. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrṇabhadra's time there existed several redactions of this work, and Pūrṇabhadra was well aware of the fact that none of them contained any

longer the text as written down by the *ādyakavi*. In revising what had grown in the course of time to be a 'whole śāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style paṇḍits. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the Pañcatantra, he followed not the European, but the Hindu manner of proceeding. Instead of *separating* the various recensions of the work which he was editing, he *contaminated* them; with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: 'Utrum editio ornatior, an simplicior, sit habenda vetustior, vel primae Pāṇśchatantri formae propinquior, de ea re sententiam ferre certam non audeo; magis perspectum hoc habebunt posteri. . . Si quid video, editio ornatior, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam propius accedit, proptereaque cum libro Kalīlāe magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simplicioremm accommodata est, quoniam codices H.L.L. qui mihi obtigerunt primi, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus eruendam me adplicarem. Qui codices ubi nimis vitiosi vel mutili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplevi. (Hence he gives in books III and IV a disfigured 'textus ornatior', imagining the text of the Hamburg MSS. to be mutilated in them.) . . Versiculos recepi nimis multos (!), ut lectores critici eorum, quos aut retinendos, aut eiiciendos esse censeant, ipsi instituere possint delectum.' An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the Pañcatantra among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Bühler. Though of course this school-book is not a critical edition in the strict sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the  $\sigma$ -class of the MSS. of the *textus simplicior*.<sup>1</sup>

Kosegarten's publication of a small portion of the *textus ornatior*, i. e. of Pūrṇabhadra's recension, is as uncritical as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the *Pañcatantra*. I point out only the fact that the characteristic passage 4,21 to 5,2 is missing in Kosegarten's text.

That texts like these of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions:—

- (1) How many different recensions of the *Pañcatantra* are still existing?
- (2) In what genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old *Pañcatantra* recensions down to that of Pūrṇabhadra has been established in the Introduction to my edition of the Southern *Pañcatantra*. It is also given at the beginning of this volume, p. 5. The Southern *Pañcatantra* and the *Tantrākhyāyika* are critically edited. The genetic relations existing between the old *Pañcatantra* texts are minutely studied in the Introduction to my translation of the *Tantrākhyāyika*. Moreover, I have shown that Pūrṇabhadra based his text mainly on the secondary recension of the *Tantrākhyāyika* (Śār. β), and on the *textus simplicior* which, as our parallel Specimens show, he used in MSS. of both the H- and the  $\sigma$ -class.

Now I have examined all the available MSS. of the Jaina recensions of the *Pañcatantra*. All the MSS. of Pūrṇabhadra's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent *at the same time* with the *Tantrākhyāyika* and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrṇabhadra's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrṇabhadra's recension. But there are also MSS. which contain new recensions based

<sup>1</sup> See above, p. 12 (pr), p. 58 ff., our parallel Specimens, and ZDMG. lvi. 298 f.

on the Jaina recensions and contaminated with Śār. β, with the Southern Pāñcatantra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are: (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrṇabhadra follows the oldest texts (Śār., Som., Kṣem., S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I, v, but follow Pūrṇabhadra, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on Pūrṇabhadra's text agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrṇabhadra's genuine text in the number and in the arrangement of the stories; cp. above, p. 56, § 6.

For the stanzas, also, I compared Pūrṇabhadra's main sources, and this enabled me to find out easily the interpolations of single MSS.

**Basis of the edition:** bh, N, A; Ψ, PL<sup>1</sup>, p, Pr, M; Bh Φ.

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrṇabhadra's recension: bh N A, Ψ PL<sup>1</sup>p Pr M, Bh Φ. As shown above, A Bh Φ p contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL<sup>1</sup>p Pr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Simpl., Śār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrṇabhadra's text is to be found in the most trustworthy MSS. of the *textus simplicior*; <sup>1</sup> cp. 22, 25; 181, 2; 214, 19 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Simpl. H I h. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrṇabhadra's genuine text. All the passages

<sup>1</sup> In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and  $\Psi$  are marked with an asterisk.

Though of course, except in passages where bh $\Psi$  are incomplete to-day, the MSS. NPPrM cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittographies. I got this MS. before I had seen  $\Psi$ . Otherwise I should have jotted down still more of its mistakes, and the relation between M and  $\Psi$  would appear even more clearly than now. To the contaminated MSS. pABh $\Phi$  and to L<sup>1</sup> only occasional reference has been given, except in book V, where I give the complete readings of Bh, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable textus *simplicior*. From these variants it will be seen with how insignificant alterations Pūrṇabhadra took over the textus *simplicior* of the fifth tantra into his own recension.

**Manuscripts bh and  $\Psi$  differ very little from Pūrṇabhadra's  
autograph text.**

The very fact that so many MSS. can be proved to go back to bh $\Psi$  shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bh $\Psi$ . Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Pūrṇabhadra himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethe's own autograph text thereof.

**§ 2. Emendation of the text.**

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine *with certainty*. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings.

Paul in his fundamental work 'Principien der Sprachgeschichte',<sup>1</sup> p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. iv of his 'Vedachrestomathie':<sup>2</sup> 'Der leidige Druckfehler, welcher S. 38 entstellt [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur übersehen worden.' To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father's translation of Christoforo Armeno's 'Peregrinaggio di tre giovani figliuoli del re di Serendippo' the beginning of which translation he published in the third volume of his periodical 'Orient and Occident'.<sup>3</sup> This MS. is very carefully written in its author's fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey's pen, this sentence on leaf xvi, first page: 'Da aber der Jüngling beschlossen hatte, sich auf jede Weise an dem treulosen Minister zu rächen, ging er . . . in das Schlafzimmer der jungen Dichter des Ministers und umarmte sie alle drei mehrere mal.' L. v. Schroeder's excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book 'Indiens Literatur und Cultur in historischer Entwicklung':<sup>4</sup> 'Am Bedeutendsten und Selbständigsten sind unter denselben zwei Dichtungen, welche dem Kâlidâsa zugeschrieben werden . . . : der Raghuvamça . . . und der Kumârasambhava, d. i. die Geburt des Liebesgottes . . .' In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote 'Telugu-Fassungen', and later on, as my attention was concentrated on inserting the newly discovered recension *v*, I repeated this blunder on p. xci. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: 'Die dramatischen Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind längst erkannt worden.' This, I am bound to confess, is unmitigated nonsense. What I *wanted* to write, was of course: 'Die Beziehungen, die . . .'. Likewise I *wanted* to write *Tamil- for Telugu-*. Paul *intended* to write *hortis*, Hillebrandt *Atharaveda*, v. Schroeder *Kriegsgottes*. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer's copy and the proof-sheets without *seeing* my blunders. For there is not only a 'Druckfehlerteufel', who disfigures the words written by the author, but there

<sup>1</sup> Halle, Max Niemeyer, 1886.

<sup>2</sup> Berlin, Weidmannsche Buchhandlung, 1885.

<sup>3</sup> See Chauvin, Bibliographie des ouvrages arabes, VII, p. 160.

<sup>4</sup> Leipzig, Verlag von H. Haessel, 1887.



is a *piśūca* much more malignant, the 'Schreibfehlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i.e. the wording he *intended* to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *rākṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Töchter* is one of the very kind which *would* escape the scrutinizing eye of the author, when *Töchter* is impressed on his *mind*. Thus even modern authors on *philological* topics, who in the course of their studies are trained to philological ἀκρίβεια, and whose *métier* it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook in *their own wording* evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old *Hindu* writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS., a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the Hindu archetypes (i.e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubted learning and thoroughly acquainted with the Sanskrit language in which they composed their works.<sup>1</sup>

But for the work of Messrs. Fischer and Bolte,<sup>2</sup> I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he *intended* to write could be settled with certainty. I should have caused to be printed 'der jungen *Töchter*', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical error in my notes.

The case is different wherever authors *can be proved* to have sinned against the rules of the language. So even Schiller, for instance, uses

<sup>1</sup> Cp. also above, p. 28, note 2, and p. 30, note 2.

<sup>2</sup> Die Reise der Söhne Giaffers aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von Hermann Fischer und Johannes Bolte. Tübingen, 1895 (= Bibl. des Litt. Vereins in Stuttgart, CCVIII, Tübingen, 1896).

the decidedly wrong form *umringen* for *umringt*, as if this word derived from the verb *ringen* ('to wrestle'), and not from the substantive *Ring*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says:—

*Umringen* sahn wir uns von beiden Heeren,  
Nicht Hoffnung war, zu siegen noch zu fliehn.

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2399 f. (III, 8), Schiller uses the right form:—

*Umringt* von Feinden kämpft sie ganz allein,  
Und hilflos unterliegt sie jetzt der Menge.<sup>1</sup>

And this same right form occurs in verse 447 (I, 1):—

Und find' ihn—hier! *umringt* von Gaukelspielern...

The same holds true in India. Even so scholarly a work as the classical author Daṇḍin's *Kāvyādarśa* is not quite free from anomalies; see Böhlingk's edition,<sup>2</sup> p. vi. In another śāstra, whose aim was in part to teach standard language, viz. in the *Tantrākhyāyika* (A 266), we find blunders against the rule laid down by Pāṇini III, 3, 126 (Wackernagel, *Altind. Gramm.* II, § 82, a, γ). In a very interesting paper read before the Twelfth International Congress of Orientalists,<sup>3</sup> Prof. E. Leumann proved from old palm-leaf MSS. that down to about the seventh century A. D. the Sanskrit written by most authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmins as well as Buddhists and Jains wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śaṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. Hemacandra's so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the *Parīśiṣṭaparvan*.<sup>4</sup> As to occasional mistakes committed by another learned author, viz. Pradyumnaśūri, cp. Jacobi's edition, p. 3 f.<sup>5</sup> Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

<sup>1</sup> In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have *intentionally* chosen the abnormal form *umringen*.

<sup>2</sup> Daṇḍin's *Poetik* (*Kāvyādarśa*). Sanskrit und Deutsch herausg. von O. Böhlingk. Leipzig, Verlag von H. Haessel, 1890. Cp. also Bühler, *WZKM.* viii, 29 f.

<sup>3</sup> See Bezzenberger's *Beiträge*, 1900, p. 125 f.

<sup>4</sup> *Sthavirāvali Charita* or *Parīśiṣṭaparvan*... Calcutta, 1891 (B. I.).

<sup>5</sup> Shri Pradyumnāchārya, *Samarāditya Samkshēpa*, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in Alamkara. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, इमैः instead of एभिः, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the Sloka as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900–1300 A.D.).' As early as 1877, G. Bühler expressed his view about Jaina Sanskrit as follows : 'Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obschon es nicht zu leugnen ist, dass sie in der Glanzperiode der Jaina-Wissenschaft vor etwa 700 Jahren höher gestanden hat als sie jetzt steht. Selbst die grössten Jaina-Gelehrten wie Abhayadeva, Hemacandra und Malayagiri, welche unter den Caulukyās von Aphilvād-Pāṭhan 943–1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hie und da wirkliche grammatikalische Fehler vor, und von dem Prākṛit beeinflusste Redeweisen sowie vom Prākṛit ins Sanskrit zurückübersetzte Wörter sind häufig . . . Es giebt [viz. to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es geläufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialecte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein erträgliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.'<sup>1</sup>

I am not inclined to think that the *Jaina* authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pāṇini's Sanskrit grammar. The author of the recension ξ of the Southern Pāṇicatantra certainly was not a Jaina; still this recension contains the most faulty Sanskrit text I have ever seen. As to the Hitopadeśa, I have given a *certain* instance of a chandobhaṅga adopted by its author Nārāyaṇa; see my edition of the Southern Pāṇicatantra, p. lviii. As to the Saurapurāṇa, see Jahn, Das Saurapurāṇam (Strassburg, Verlag von Karl J. Trübner, 1908), p. xxii and f. Dandin and the author

<sup>1</sup> This passage is quoted from the 'Zusätze und Berichtigungen', appended by Weber, p. 102 f., to his edition and translation of the 'Pāṇicadāṇḍachattaprabandha. Ein Märchen von König Vikramāditya. . . Aus den Abh. d. Kgl. Ak. d. Wissensch. zu Berlin 1877. Berlin . . . 1877. In Commission bei F. Dümmler's Verlags-Buchhandlung (Harrwitz und Gossmann).'

of the Tantrākhyāyika have already been mentioned, above, p. 80. I think *truly critical* editions will show that, like Daṇḍin, nearly all classical authors occasionally committed so-called blunders<sup>1</sup> which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmans and Jainas throughout many a century in mediaeval and even in modern India.<sup>2</sup> It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūrṇabhadra, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I *did* find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.<sup>3</sup>

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case; but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

<sup>1</sup> Cp. Wackernagel, *Altind. Grammatik* I, p. xlv ff., esp. p. xlvii ff.

<sup>2</sup> See my translation of the Tantrākhyāyika, Introduction, chap. I, § 4, 3 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Sūtri*, who in a letter expresses his view as follows: 'I am of opinion that in the time of Hemachandra and other Āchāryas . . . the Sanskrit, I mean the classical Sanskrit, was the language of the Śiṣtas; and the learned amongst them, especially those whose aim it was to establish their reputation as savants, *must have written in a style approved by the most cultivated class of people of the time. . . . Hemachandra's utterances themselves must be regarded as grammar.*' Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language *prevailing in their own time*. The history of every language bristles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction *यूयं तिष्ठन्तु* (a contamination of *यूयं तिष्ठत* and *भवन्तस्तिष्ठन्तु*) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

<sup>3</sup> See above, p. 80 ff.

# LIST OF VARIANTS

## INTRODUCTION

### Page 1.

1 *arham* in  $\Psi$ PPrM is written in the well-known Jain fashion; in A it is mutilated to a flourish resembling an *e*; N om. the diagram || For *om̐ namaḥ śrī*, A: *śrīsarvajñāya namaḥ*, N *śrīgaṇeśūya namaḥ* || 4 A *dākṣaṇātye* || A *pramadāroḥyaṃ* || 5 N *pracara°* for *pravara°* || After *marīci* Pr ins. *maṃjarī* ||  $\Psi$ PrM *sakalakalāpāragataḥ*, P *sakalakalāpāragataḥ*. After *°marīci*, N ins. *°maṃjarī*, om. *°carcita°* and adds *yugala* after *caraṇa*, omitting the visarga || A *amaraśaktināmarājā*; over *kti* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *anantaśaktiś* || 8 M *ta* for *bho*, corr. from *vā* || 9 A *athēdam ucyate* for *athavā sā i° u°* || 12 NA *bhavet* for *dahet* || 14 M *ktimān*, corr. by a later hand to *śaktimān* || 15 A *eteṣāṃ* || N om. all between *bhavati* and *caraṇaṃ* [so for *vyākaraṇaṃ*] l. 16; *caraṇaṃ* is corr. to *tatkaranaṃ*; M *kenā* [new line] *nuṣṭeyam* || M *tatraīko sacivāḥ procuḥ*. This reading, however, is the correction of a later hand. The original reading was *tatraīkai* . . . [no more to be made out] . . . *procuḥ*; A *atraīke* || 18 N *jvītavavyaviṣayaḥ* || 19 A *taḍ* for *kiṃcid* || 24  $\Psi$  *tatrāstī*, but *da* add. by cop. over the line between *ta* and *trā* || A om. *nāma* ||

### Page 2.

1 N *prāk* for *drāk* || 3 A *gojayiṣyāmi* || 4 A *tathyaṃ vacanaṃ* || 5 Pr *°jñānan na* ||  $\Psi$ PPrM *svanāmatyāgaṃ* || 6 P [not  $\Psi$ ] only *siṃha* for *siṃhanādaḥ* || A *arvalipsuḥ*, corr. to *avalipsuḥ* || M *bravīmi*, corr. to *bru°* by later hand || N *aśtivarṣa* || 7 *yārtha* of *vyāvṛtta°* worn off in P || 8 M *adyatamo* || 9 A *sa darśayitum* || 11 M *etā*, N *evaṃ* for *etāṃ* || M *°nītatāṣu kumārān* || 12 M *nivṛti*, N *nivṛttim* || *viṣṇuśarmāpi* also Hamb. MSS. and h || A *ājagāma* || 13 M *mitrabhedāḥ* | *mitrasaṃprāptiḥ* | *kakālūkīyaṃ* [corr. to *°ya*] *labdhapraṇāśaṃ* [corr. to *°śā*] *ā* [corr. to *ā* and, by later hand to *aśva*] *parīkṣitakāritēti* || 14 P *rāputrāḥ* || A *adhīya* || 15 M *tataḥ-prakṛti* || A *pañcatamtrakānitīśāstraṃ* || 17 A *yo °tra etat paṭhati prāyo*, corr. to *yo °trāva paṭhate nityaṃ* || M om. *vā*; a later hand supplies *ca* ||

## BOOK I.

## Page 3.

1 M *prārabhyate mitrabhedo*, corr. to °*ti °dam* || A *prathamās tamtrah* || A *tasyādyam* || N *ādyaślokaḥ* || 2 Ψ ins. *ślokaḥ* before *snehaḥ*, but deletes it again || 3 Ψ PPr *vināṣitaḥ* || 4 N om. *taḍ yathā* || M *dākṣiṇyāteṣu*, corr. to *dākṣiṇāte* (!) || A om. *pura* || Over *purāṇadarapura* gloss in Ψ by cop. 'marāvati || 5 Ψ PPr *kailāśasikharā*° || P *vidhā*° for *vividhā*° || NM °*praharaṇāvaranapa*°; this seems to be the genuine reading || 6 N °*gatecrakila*° || 7 A °*devāyatanaṃ* || Ψ PPrM °*parikarato*° (Pr continuing °*rechita*°), N °*panikarato*°, A °*parikaro*°, BhL<sup>2</sup> °*parikalito*°; L<sup>1</sup> with us || M °*tocchrita*°, corr. to °*tocchata*° || M °*himagire sadṛśākāraprā*° || 8 M *mahilāropam*, corr. to °*rodḍham*° || 9 A *varddhamāno nāma sā*; P *varddhamānanāma*° || 10 Ψ PL<sup>1</sup> PrM om. *tasya* before *cittam*; but in Ψ a nearly imperceptible mark refers to the inferior margin, where cop. supplies it || A ins. *pi* after *praveccyamāno* || N *ava* for *iva* || 11 A ins. *pi* after *saṃcīyamāno* || Ψ *valmīkad varddhamāte*, corr. to our reading || A *valmīka-* [2nd hand adds *m iva*] *varddhamate*; N *valmīkam iva* || 12 Ψ P *labdhā* for *labdhāḥ* || 13 M *pātri saṃṇādanīyāśviti* || A *varddhitāḥ* for *pātre* || A *saṃpradānīyāś* || M *lokamārggeṇāparakṣamāno* || N Ψ Pr *rakṣamāno*; in Pr corr. to *arākṣamāno* || 14 Pr *vinaśyeta* || M *saṃto* || 15 P *rakṣyaṇa*° || Ψ Pr ins. *ca* after *kāryaṃ*, but Ψ deletes it again || 17 A *taṭākodara*° || 18 A transp. stanzas 3 and 4 || Pr *artha* for *arthā*, and *nibadhyeta*, corr. from *nibadhyete* || 19 M *ta dy* for *na hy* || A *anarthavatātṃ* || 23 P *guruṇḍu*°; Pr *anupravrajyamānaḥ* || 24 Ψ PM *nirvartya*, Pr *nirvarttya* || N *api prasthitaḥ* || 26 N *agre* for *atḥa* || 27 M °*ruru*°, corr. to °*kharā*° ||

## Page 4.

1 M °*rākṣa*° corr. to °*rākṣa*°, for *rṣa*; A °*citrakārakṣabhayotkaṭaṃ* || M °*yodbhavām* || M *acalanirgatodaka*° || 2 M *pūrāpātta*°, corr. from °*pāti*° || A °*karddame ma*° || N °*kotpātita*° || In Ψ, a nearly imperceptible deletion mark over *c* of *cātibhārād* || A *śakaṭasyāṭi*° || 3 A *dvayor* for *tayor* || 7 A *pañcarātrakam* || M om. *na* || M *yavasametān*, N *vayasah sametān* || In Ψ gloss by cop. on *yavasa*: *śambala* || 8 M om. *ayaṃ* || M *taḍ enaṃ* or *tadēnaṃ*; P *tadāṇaṃ* (p *taḍ enaṃ*) || 10 M *bhayātare* corr. by later hand to *bhayāturaiḥ* for *bhayāt tair* || A om. *mṛṣā* || 11 A *yathāśau mṛto* [sandhi!] *saṃjḥ*° || A *cāgninā*; Pr *cāgnyādisaṃskāreṇa* || N *saṃskṛtya* || 12 A om. *sārthavāhaḥ* || A *dukkham* || °*kriyāṃ* all my MSS.; Simpl. has the plural || 14 M *svabhāgyānā vaśāt*, corr. to *svabhāgyavaśāt* || A Ψ PPrM °*karāṇa*° for °*kāṇa*°; °*prakārair* is perhaps a mere clerical error for °*prakaraṇair* || 15 N om. all between *avatīrṇaḥ* and *kakudmān* || 16 Pr *haravṛṣṣ iva* ||

**17** N °chadanair for ghaṭṭanair || After tiṣṭhati N ins. the stanza: arakṣitaṃ tiṣṭati daivarakṣitaṃ surakṣitaṃ daivahataṃ vinasatyati || jivaty anātho 'pi vane visajñitah (1) kṛtaprayatno 'pi grhe na jivati | 1 || **19** Pr tac ca || **21** ΨP °tāvasthānānāmāni || **22** M sarveṣv eva na, corr. to sarveṣu vana || M om. draṅgapratyan, continuing with °tāgrāhārajanasthāneṣv; Pr. °pratyamīadrāhāra°, ΨP °pratyamīagrāhāra°; in Ψ gloss on agrahāra: āka, with some aksara lost at the edge of the right margin || A °janasthāne, om. sv || **23** Pr simhaḥ sthāniyo. This is probably right; cp. Tantrākhyāyika 6, 13. But L¹ with the other MSS. || tatra carāḥ all our MSS. incl. L¹. Cp. Introduction, p. 30 || **24** N madhyavarggaḥ || Pr vanāntasthānavāsinaḥ || PL¹ °nūsinaḥ for °vāsinaḥ. This reading is due to the form of vā in Ψ, whose first spelling seems to have been vā, corr. by copyist to vā. But the correction is not clear, and may easily be taken for na (see our Table I, no. 3, line 2a) || **25** A pimgalaḥ || ΨPL¹PrM sāmānyaḥ || A sāmātyasasuddhajjanaḥ || N suhrjjana, ΨPrMp sasuhrjjana, PL¹ sasuhrjjanam, ΨPPr continuing cchatra° || A akṛttima° || A °sarasai° for °rasai° || A °ddhatan || **26** A anabhijñām ivarajanasevitānām || **28** ΨPL¹Pr akāratvapi°, A ekāmtaratvapuraśāmṛtham, corr. to ekāmtaratva° || A anikṣiptā°; L¹ with our other MSS.; Śār. 6, 17 anutkṣiptā° || A om. abhītam || M °kūrmmapātham, N °karmopāya || **29** Pr °poruṣā° for °pauruṣā° || **30** °vyakta also L¹; cp. Introd., p. 30 || ΨPL¹PrM °puruṣākāra°, N °puruṣaḥ | kāra°, A °puraṣākāra°; L² with us || Pr apibhūtam for aparibhūtam || M °satī° for °prati° || **31** Pr °prapāta° for °pratāpa° || M °saṃdhāraṇam || **32** M apraharaṇam for apraharaṇā° || **33** A °grāhā | sārākṛaṇda° || A aghaṭitā° | śikṣi° || N °tāsu° for °tāstra° ||

## Page 5.

**1** ΨPPrM °vidyāti for °vighāti || M °vāsa° for °nivāsa° || After °sauhityam another hand than that of the copyist inserts in mg. of L¹: vahusādriṣyai-kāṃtavihārīṇām apōstakāmarāgānūśayarasānām vitarāgānām yathāvadupabhogyam apāmgadhīrāvalokitavyavahārāṇām anupakārīṇām; K (according to Benfey's copy) L² in the text: ba[L² va for ba]husādriṣyai[L² °śye°]kāṃta[K adds m]vihā[L² sū for hā]rīṇām apōsta[K stha for sta]kāmarāgānāśaya[L² °gātāśaya° for °gānāśaya°]rasānām vā° ya° [with L¹; only L² °yogyam for °bhogyam] a° a° [with L¹]; cp. Śār. 7, 2 || **3** N A arājya° || **5** M vā for ca || **6** P °cittasya || **7** A madd°; P om. mada || **8** Pr asapatnepesi°, A svasaṃpannesmīkṣāhāras || **10** Ψ maṃtrayatum, Pr maṃtrayatum, P maṃtrayarturm, L¹ maṃtrayarturm (misreadings of one vertical stroke over tu, and of two strokes forming an angle over mā in Ψ, these strokes indicating the end of the first word and the beginning of the second one. Cp. vol. xi, Table II, no. 14, 1a b), A maṃtrī-tum || **15** A damanakas tv āha || ΨP (not Pr) °bruvīt || **17** All our MSS. incl. L¹L² °saṃḍa°; cp. above, p. 33, n. 2 || ΨPPrM devāyatanaṃ ||

**19** A ins. *sūtradhārā* before *sthapa°* || **20** N *devatāyanam*, ΨPL<sup>1</sup>PrM °*devāyatanam*; L<sup>2</sup> *arddhakṛtadevāyatane*; A *ardhakṛte* | *devatāyatanam* || **21** Pr *rddhapāṭito*, PL<sup>1</sup> °*rddhayāsphāṭito*, M °*rddhaprasphoṭito*, corrected from the reading of PL<sup>1</sup>. The reading of PL<sup>1</sup> is to be explained from that of Ψ, whose cop. writes °*rddhapā*, then, deleting *pā* by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues *sphāṭita°*. See vol. xi, Table II, no. 13, 4 a || **22** PL<sup>1</sup> *niravādirakīlako* for *nikhāta°* || M °*khādira°* corrected to °*khadira°* || N °*vatiṣṭati*, corr. to °*te* by the copyist || **23** Pr *kīliko* || **26** Pr *arddhapā°*, ΨL<sup>1</sup> *arddhapāsphā°*, P *arddhayā sphā°*, M *arddhaprasphoṭita°*, corr. from the reading of P || NA °*vṛṣaṇasya* || A *sthānāc cālitakīlake* || **27** ΨPPrM *bhavadbhir*; but ep. Śār. 7, 21 || ΨPPrM *vedītavyam* for *viditam* || Pr *parihartavyam* || A om. *iti* after *pari°* || After *iti* ΨPPrM add *kathā* || I ||, P adds flourish ||

## Page 6.

**2** N °*mātrāvarttanam* || A °*mātrārtha* || **3** ΨPPrM *viśeṣārthatayā* || P *vedam* for *cēdam* || A *saṁāha ca* | *idam ucyate* || **4** M *upa°* for *apa°* || **9** M *vayaṁsi*, corr. by the copyist (?) to *vāyasā kim* || **10** Pr *nānane*, corr. from *nādmāne* || **13** Pr *bhūṁktaṁ* || **14** AΨP(not Pr) M °*vaśāva°*; N °*vaśād aśeṣamalinam* || **17** A *sarvaś cāchragatōpi* || Pr *sanurūpaṁ* || **19** P *vada-radarśanam* || **21** P *lūṁkte* || **22** Pr *sutarā* for *supūrā* || **23** N *śva-saṁtoṣaḥ ko puruṣa* || **29** A *lāṁgalābhilāṣi* || **30** Pr °*upakaraṇa* || **31** NAΨPL<sup>1</sup>PrM unmetrically: *na° katham upamīyate ga°*. BhL<sup>2</sup> with us || **32** P °*bruvīt* || **33** NAΨPL<sup>1</sup> *kim iyatāpi* for *kiyatāpi*; but *mi* is written in Ψ by cop. on another akṣara covered with gamboge; Bh *kiyatā api*; PrL<sup>2</sup> with us ||

## Page 7.

**1** M *pārthivā*, corr. by 2nd hand to *pārthivān* || **4** A *bhavatyū* [new line] *dā bhimataḥ*, corr. by 2nd hand to *bhavati sādābhimataḥ* || **5** A *cā* for *vā* || **6** A *svaspeṣṭi°*, °*spe°* being written on some deleted akṣara by 2nd hand || **7** A *smā*, corr. to *sma* || Pr *śailāgreṁ*, M *śailāgre* || **9** M *rttukamanāḥ*. Ψ jumps from the first so °*bravīt* to the second so °*bravīt* (L 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || **10** M *saṁtiṣṭati* || N *jānāsi* || **15** Pr *pareṁgitājñāna°* || **16** NΨPL<sup>1</sup>PrMBh *aṁgitair*, but in Bh corr. by cop. to our reading. AL<sup>2</sup> with us || ΨPL<sup>1</sup>PrM *bhāṣitena* || **17** A °*caktravikāraiś ca*, corr. by 2nd hand to °*cakrā°*, for °*vaktrā°* || A *jñāyate* for *grhyate* || **18** Here bh sets in with *maprajñāprabhāveṇa* || **19** Pr °*dharma*, om. *śya* || Over *kathaya* gloss in bh: *tvam* || **20** A *mayāivam* || bhN °*nagaraṁ pra°* || M *kathataḥ* || Over *kathayataḥ* gloss



in bh: *sataḥ* || 23 A  $\Psi$ PL<sup>1</sup>M *savidyānām* || 24 In bh gloss on *avaman-yeta*: *avagayati* [read *avagaṇayati*] || 25 A *asty evāparam* ||  $\Psi$ PL<sup>1</sup>PrM *asmi* for *api*; but in  $\Psi$  this reading has been corrected by cop. from *api* || 26  $\Psi$ P *āprāptakālam*,  $\Psi$  with gloss on *ā*: *atiśayena* || M *bravan* || 27 M om. *na* || bhN *viprayatvaṃ* || 28  $\Psi$ PPRL<sup>1</sup>Mp have this and the following line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced by *tathā ca*. It therefore would seem, that the archetype of these MSS. had *tathā ca* and stanza 24 in the margin || APr *abhuktaṃ*, *bhu* being corr. by 2nd hand in A from an akṣara which contained a *ya* || Over *rahasi* gloss in bh: *ekāṃte* || 30 A om. *api ca* || 31 Over *nāgarikāḥ* bh gloss: *caturaḥ* || 33 In bh gloss on *bhāvyaṃ*: *sthātavyaṃ* ||

## Page 8.

1 In bh gloss on *durvinītāḥ*: *duṣṭacaritrāḥ* || 3 A om. *kim ca* || 7 Over *prāyeṇa* gloss in bh: *hiyukto 'yam arthaḥ* || 9 M °*vasūni* || 11 In bh gloss on *cinvamti*: *bhujamti* || 14 M *rājñā* || bhN *grāhavyākhyā* || 15 bh  $\Psi$ PL<sup>1</sup>L<sup>2</sup>M *tadvāreṇāva*; Bh *na dvāreṇāva* (a wrong emendation); Pr *tadvāreṇāva*; A with us || N *vidvām(ta)* [sic] *rabhūdvaṇāva* || 16 Over *yo* gloss in bh: *rājā* || 17 In bh gloss on *ūṣarād*: *kṣetrāt* || 20 In bh gloss on *dveṣṭi*: *dveṣaṃ karoti* || 24 M *grāṇā* for 'grago || In bh gloss on *pure*: *nagare* || 25 A *prabhur dvārāśrito* || 26 N ins. our stanzas 39 and 40 before our stanza 37 || Pr *jīvati* ||  $\Psi$ PL<sup>1</sup> *prabavan* || 28 In A this pāda has been supplied by 2nd hand || 32 Pr *amṭakpuravaraiḥ*, N *amṭakpuravaraiḥ* || In bh gloss on *amṭakpuracaraiḥ*: *rājñābhik* ||

## Page 9.

2 Pr *na krocchrēpy apy* || 3 bhNA  $\Psi$ PL<sup>1</sup>PrM *dviṣan°*; Bh *dviṣadveṣaparo*, corr. from *dviṣedve°*; Hamb. MSS. *dviṣidveṣaparo* || bhNA  $\Psi$ PrM °*dveṣapare*. In  $\Psi$  there is a hook over *re*, which probably is a deleted *i*-stroke; PL<sup>1</sup> with us ||  $\Psi$ PL<sup>1</sup>Pr *nityaṃ śiṣṭhānām*, hence M *nityaṃ śiṣṭhānām* ||  $\Psi$  *vallabha* add. in left margin by cop., but the greater part of *va* has disappeared with part of the margin || 5 M om. the two akṣaras *na ku* || 8 M om. *sva°* || 9 M °*lopa-mām* || 10 A *dārā* || bhN  $\Psi$  *yathākārāḥ*, but in  $\Psi$  corr. by cop. to our reading; APL<sup>1</sup>M with us || 15 Pr om. *api ca* || bh gloss on *vipattim*: *kaṣṭaṃ* (or *kaṣṭa*) || 20 M *pragunā* for *sa guṇas* || 21 Pr *na brūyād*, *na brū* corr. from some other reading || 22 M *va* for *eva* || Pr *satē* || 23 M om. *uktaṃ ca* || 24 P *bhāgināḥ* || M om. *bhogināḥ* || M *nrūyaḥ* for *krūrāḥ* || 25 NA *surendrā*, Pr *saraudrā* || A *maṃtrasidhhyās ca* || 26 bhNA  $\Psi$ PL<sup>1</sup>Pr *nīcānīcajalāśrayāḥ* (NPr om. *ḥ*, in  $\Psi$  *ḥ* inserted subsequently by cop. before

śra°); in A corr. to °jalūśayāḥ by smearing the *r* with gamboge; M *nīcānīcajalāḥ śrayāḥ*, Bh *nīcānīcajanāśrayāḥ* || 28 M *śastrapāninām* || 31 A om. *yo* ||

## Page 10.

1 Over *saruṣi* gloss in bh *pusi* (read *pumsī*) || Pr *natiḥ*°, bhN *nuti*° for *nati*° || bhN *ṛdviśadveṣaḥ*, PrBh *tadviśīdveṣaḥ*, Ψ *tadviśadveṣaḥ*, PL<sup>1</sup> *tadviśat-dveṣaḥ*, A with us || 2 bhNAΨPL<sup>1</sup>PrMBh *dānam* for *dāna* || 3 N om. *vā jhānādlikam* || 4 M *cāpi* || 7 Pr *tasya* for *tatra* || 10 M *ta* for *na* || Over *bhrā* of *bhrājate* gloss. of bh *dr* || ΨPL<sup>1</sup>Pr *jjotsnā*, M *protsnā* || 12 M *saṃśu* for *santu* || M *yathābhīpretamanuṣyaṣṭiyatām* || In bh gloss on *anuṣṭhi-yatām*: *kṛīyatām* || 13 Pr *rājñā* || 14 M *bhogyaṇa*° || 15 M *pim-galābhīmukham* || 16 A *athāgacchatām* || M om. *apa*° *ve*° || A *vaitralatā* || 18 M *niddiṣṭe* || 19 Between *nakha*° and °*kuliśā* an akṣara has been deleted with black gamboge in A || bh *sana*°, corr. from *sane*°, N *sane*° for *māna*° || bh *ayi*, with gloss by glossator: *komalāmanṭraṇe*; in N it is not clear whether we should read *api* or *ayi* || 21 In bh gloss over *devapādā-nām*: *bhavatām* || 23 M *nekkosaṇakena* || 27 M *ap* for *apy* || 30 In bh gloss on *prabhavāmīti*: *ahaṃ sama(rtha iti)uktvā*; the bracketed akṣaras worn off || Over *badhyate* gloss in bh *kena* || 32 M *dhanyodyo*, N *dhanārsye* ||

## Page 11.

1 In bh gloss on *asamaḥ samīyamānaḥ*: *kakraiḥ* (read *vakraiḥ*?) *mitatāḥ* || 2 AΨPL<sup>1</sup>PrM *cānu*°, Bh *cāna*°, bhN *vānu*° || A *eva patiṃ* || Pr om. *tiṃ tyaja* || 3 In bh gloss on °*saṃgrahaṇa*°: *jaḍavum* || 4 M *yavi maṇi pra-tibadhyate* || In bh gloss on *trapuṇi*: *tāmre* || 5 In bh gloss on *vinauti*: *vadati* || A *vibhāsate* || 6 M *joyitur* || In bh gloss on *vacanīyatā*: *nimlā* || bh ins. *jaḍaḥ* after *ayaṃ*, but deletes it again; N *ayaṃ bhaktīyam ayaṃ jaḍaḥ* || 8 A *āpūjyate*; but over *jya* there are two spots of black gamboge. Perhaps the original reading of A was *āpūrjyate*, i. e. *āpūryate* || 9 A *yadi* for *yad api* || In bh gloss on *svāmy*: *bhāvān* || In bh gloss on *drśyase*: *tvam* || 11 ΨPL<sup>1</sup>PrM °*matir* for °*gatir* || 13 Pr *tatōdyama*° || 14 bhNAΨPL<sup>1</sup>PrM *lohitākhyasya*; Bh with us || 15 ΨPL<sup>1</sup>Pr *cātra*, M *cāraṇtra* for *tatra* || A °*vikrayaḥ*, corr. from °*vikriyaḥ* || 17 Pr °*naṃ* for °*naḥ* || 19 Gloss. of bh supplies *viṇā* in marg. || 21 N *mrgālo* || 22 In bh a gloss on *kaṇṣeyam*, which I am not able to make out with certainty (*paṭṭajūlam*?) || Pr *upalān* || bh *golosamaḥ*, corr. by gloss. to °*mavaḥ*, and this to °*mataḥ* || 23 Pr *śaśāṃka*; all our other MSS., incl. A.L<sup>1</sup>Bh and the MSS. Hh of the textus simplicior, read *śaśāṃkam u*°; in bh this is corrected by a later hand to our reading. The MS. I of the textus simplicior has our reading, which must be a correction, as h agrees with H || 24 A *gopittago* [this *go* being corrected

from to] *rocanā* [*t* added by 2nd hand !] || 25 M *prākāśya* || Pr *te* for *kim* || 26 N *mūṣikā* || A *nihanṭavyāpakūriṇi* || 31 In bh gloss on *tān*: *pamḍitān* || M *sā ru°*, corrected with other ink to *saṃru°*; A *saṃruṇaddhi*, corr. from *saṃmaṇaddhi* (?) || A *°lekhā°* for *°sobhā°* ||

## Page 12.

1 M *piṅgala* || 3 A transp.: *svā° pra°* || 4 bh *pracchādamn*, N *prachādamn*, ΨPL<sup>1</sup> *pracchādayaṃn* || A transp.: *na kiṃcit* || Pr *yady anā-khyeyam tad ādisatu* || 6 Over *dāreṣu* gloss in bh: *ślokaḥ* || A *puruṣeṣu* || 8 After *bhavanti*, A ins.: *pāṭhāmtaram*, without giving another reading || 9 Pr *sarve*, corr. from *sarveṃ* || M om. *na* || 12 M *śṛtye* for *bhṛtye* || 13 A *dukkhaṃ* || Over *sukhi* gloss in bh: *pumān* || 15 M *piṅgala* || 16 Pr *apūrvasatvaṃ* || 17 M *a* for *asya* || M *sarvena* || 19 Pr *tatrā* for *tathā* || 20 M *vāgnir* || PrM *bhidyata* || 21 Pr *taṃ* for *tan* || M *svāmitaḥ* || PL<sup>1</sup> *kulakramāgataavanam* || bh *iva*, corrected by a later hand into *eva* || 24 Ψ P(not L<sup>1</sup>) *°prākārāḥ*, M *°prakārāḥ* || M *śabdamaṣaṃtrāṇy* || M *bhayaṃkāraṇāḥ* || 25 Pr *meyā°* || 29 Over *darśitabhaye* gloss in bh: *sati* || 30 M *evohutaḥ* || 31 bhNPM (not L<sup>1</sup>) *na* for *ca* after *raṇe* || bhN *bhīrutvaṃ* || 32 bhN *taṃ bhuvanatilakabhūtaṃ* || M transp.: *jananī janayati*, with an unfinished *su* between these two words ||

## Page 13.

1 M *śanti°* for *śakti°* || 2 Pr *mānahīyasya* || bh *matih* for *gatiḥ* || 3 M *eva* for *evaṃ* || Over *svāminā* gloss in bh: *tvayā* || M *dhairyaṣṭambhaḥ* || 4 Over *medasā* gloss in bh: *māṃsena* || 5 Fourth pāda in M: *yāvaca karma dāvaruvā* || 6 M *°vruvit* || bhN ins. *atha* before *katham* || 11 M om. *āha ca* || 12 Pr *vinīṣṭo* || M *°rākābhām* || 14 M *parasūta*, with *pra* added by 2nd hand between *ra* and *sū* over the line || 15 Gloss in bh on *atha*: *athavā* || M *śṛyate* || 16 M *karotīti* || Pr *tasyā° sārātām*; bhNΨPL<sup>1</sup>M *tasyāḥ sārātām*. Gloss in bh adds *avagraha* over the line before *sārātām*, without deleting the visarga. A *tasyādsārātām*; Bh *tasyāḥ sārātām*. Śār. 15, 4: *tasyās sārāsārātām*; but in Śār. this word is followed not by *jñātvā*, but by *jñātum* || 17 Pr *kotukād* || 18 N *vaṣād* for *harṣād* || 19 M *bhojanam āpita van nūnam* || 21 N *paraṣacarmāvaśeṣaṃ guṇṭhitam* || 22 M *iva* for *api*; Pr *kathamī na* ||

## Page 14.

1 M *śrutvāiva* || Pr *medasā* || bh *nidhiḥ*, corr. to our reading, apparently by copyist || 2 bhN *vijñātum* || 5 After *kāryaḥ*, ΨPL<sup>1</sup>PrM ins. || flourish || *kathā 2* || A later hand ins. *kathā 2* in bh || 6 In bh gloss on *parigraho*: *strī* (!) || N *dhairyāvadhairyaṣṭambhaṃ* || 7 bh *doṣāḥ*, M *voṣā* ||

8 P (not L<sup>1</sup>) om. *śāstram* || M om. *vāṇi* || 9 N *ayogyā yogyāś ca* || 10 bhN *evaiva* for *atratva* ||  $\Psi$ PL<sup>1</sup> *etsvarūpaṃ*, in  $\Psi$ L<sup>1</sup> *ta* suppl. by cop. over the line after *e*, this *ta* being very small and rather illegible in  $\Psi$  || 12 M *nṛtyam* for *kṛtyākṛtyam* || 13 M *sunṛtyasya* || 14 In  $\Psi$  gloss on *dhavya-vāhe* by cop.: 'gnau ||  $\Psi$ PL<sup>1</sup>PrM *ca* for 'pi || Pr *dusvare* || 15 M *nṛtyaḥ* || bh *ṣa*, corr. by gloss. to *eva* || 16 bhNA $\Psi$ PL<sup>1</sup>PrM *sacivair*; Bh altered: *manyate na samaṃ dhūryo* || 17  $\Psi$ PL<sup>1</sup> *yadd* for *yady* || bhN om. *tad* before *gaccha* || M *bhadra* (corr. to *bhava*) *paddova tada gaccha* || 18 Pr *madanako* || M °*sāra* for °*sāri* || 22 M om. *tavimānitāḥ* || 23 M om. *bhavanti* || 24 M *yathāvad* for *yāvad* || 25 In bh gloss on *vyāpādāyitum*: *hamtum* ||

## Page 15.

2 M *smāpadam*, corr. to *smapadam* || 5  $\Psi$ PL<sup>1</sup>PrM *vicimṭayan* || M *āyātām* || 6 N *yathā sarvaṃ* for *yathāpūrvam* || 7 bhN *satyaṃ* for *sattvaṃ* || 8 M *agri* for *api* || M *kivvāmi*° for *kiṃ svāmi*° || N *virūpyate* || 9 M *nūnu-jām* || 10 M *vināśanamḥ* for *vināśaḥ* || 11 N om. *tathā ca* and stanza 92 || 13 Pr *sarvadevamayaś cāsya* || 14 NPr *devo* || 17 Pr *mūrdhani* for *mṛdāni* || 18 bhN $\Psi$ L<sup>1</sup>PrM *saṃuṣṭrīṭān*, P *saṃuṣṭrītān*, A *saṃuṣṭrītān*; Bh with us; see above, p. 33 || 19 M *prahatsv* for *mahatsv* || After stanza 94, N ins. this one: *gamḍasthaleṣu madavārinibaddharāgamattabhramadbhramarapā-datalāhatōpi* || *kopaṃ na gachati nitāṃtabalōpi nāgatūlye (!) bale na ca lavān pari kopam eti* || 21 M *ānyāmi* || M *prṣṭa*° for *hrṣṭa*° || 22 M *manasa stutim* || N *upagataḥ* || 23 M *pady* for *ehy* || In bh gloss on *duṣṭavṛṣabha*: *he* || 24 M *nibhiko* || bh *na sīdasi* for *nadaśīti* || 25  $\Psi$ PL<sup>1</sup>Pr *tac ca śrutvā savi*° || 26 PBh 'bruvīt, corrected by the copyist of P to 'bravīt || M *svāmarṣam* || 27 M *jñānasyati* || M *maṇḍalam vaṭṭasyāse* || 28 N *piṅgalakānīdhātō* || M *tanvā* for *tac chrutvā* || 29 M ins. *anak* between *viśādam* and *agamat* || M *bhadra vān* for *bhadra bhavān*, corr. to *bhavān* by smearing *dra* with *gamboge* || M *sādhkusamāvyaro* || 30 M *yad* for *tad* || 31 M *sakāśād dāyitavyaḥ* || M *bho syatyaṃ asikīṭam* || M *nīti ṣā* || 32 N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but corrected it to *ya* before this akṣara was finished ||

## Page 16.

1 M *bhūmaḥ* || 2 M *cintātaḥ* or *cittātaḥ* || PrM om. *kvacit*; in Pr a later hand adds *jātu* in margin to be inserted before *kenacit* || 3 bhN *tatas* for *tat* || M *ta* for *tatra* || 5 M *bhavān* for *bhagavato* || M *ida smḍha* || 6 bh *śiṣyā*°, N *śiṣpā*° for *śaṣpā*°; Pr *sappāgrāhi bha*° ||  $\Psi$ PL<sup>1</sup>Pr ins. *tat*, M *te* between 'smi and *kiṃ*, M om. the punctuation || M *ma* for *mama* || 7 In bh gloss over *sabhaṃ*: *yathā*, then an akṣara which I cannot make out || M *devatāprasādam* || 8 Pr *śiṣpabhojanā* || M *maṇḍanto* || In bh gloss on

*bhramanti* : *satvāḥ* || 9 M *caṃḍrikāvāhanasya* || 11 M *racādamanapāna*<sup>o</sup> for *khā* || In bh gloss on *khādana*<sup>o</sup> : *bhojana*, and *jo* by the same gloss. over *khā* || 12  $\Psi$ PL<sup>1</sup>PrM<sup>o</sup> *dakṣaṇā* || 13 In bh gloss on *sumate* : *he* || 14  $\Psi$ PL<sup>1</sup>PrM<sup>o</sup> *dakṣaṇā* || M *śyapathapurassaraṃ* || 15 M *vovedam* for *cēdam* || 16 bhN *amtaḥsarair* || 18 N *tathā ca* || M *sānnipāteke* || 20 *prasādasamukho* is a misprint for *prasādasamṃukho* ; Pr *prasamṃukho* || Pr *na*, M *nā*, corr. to *nā* for *naḥ* || 21 N om. *yataḥ* || 22  $\Psi$ PL<sup>1</sup>Pr *śāsire* || 25 M so for 'sau || 27 Pr *rājadhuraṃ* || 29 M *vibhāvāḥ* || Pr *arṃeṇa* || In bh gloss on *vibhāvāḥ* : *vitta* || 30 P *nṛpajāt* || 31 N *yathaneita* || 32 M *padarūṣaṃ* || 33 Pr *saṃjīva āha* ||

## Page 17.

2 N transp. *tatra* after *nāma* || 3 M *sakalapunarāyakaḥ* || 4 M *caturvatā* for *ca kurvatā* || 7 Pr *dvizyatām* || 8  $\Psi$ PL<sup>1</sup>PrM *pārthivena* || 9 Pr *mahate* || 12 N *tatpuravāsino* || 14 In bh gloss on *sāntaḥpuro* : *sabhāryaḥ* ||  $\Psi$  *ānīryābhyarcitaḥ*, but corr. with a very small zigzag line to our reading. Hence PL<sup>1</sup>, misunderstanding  $\Psi$ 's correction : *ānīryābhyarcitaḥ* || 15 M *grhya*<sup>o</sup> || Pr *gaurabha*<sup>o</sup> || 17 In bh gloss on *ardha*<sup>o</sup> : *galotho*, and on *niḥsāritaḥ* : *kāḍhyo* || Pr om. so 'pi || N *akaluṣitāṃtaḥkaraṇo* || 19 bhN *acimtayāt*, om. *ca* ; but the copyist of bh adds *ca*, correcting *t* to *c* before he has finished the akṣara || 22 N *upakaritum* || M *nilajaḥ* || 23 M *caraṇakaḥ* for *caṇakaḥ* || M *bhūṃktum* ||

## Page 18.

1 Pr *kathācit* || 2 M *dhūṣatvaṃ* || 4 In bh an akṣara has been deleted by the copyist after *bho* and replaced by 2 ; bhN *bho* once || 5 Pr *tilena* for *dantilena* || bh *jāgareṇa*, N *jāgareṇa* || 6 bhN *mārjanakarmastasyāpi*,  $\Psi$ PPrMp *mārjanakarma kurvato* 'pi, L<sup>1</sup> *mārjanakarmma kurbato* 'pi for *ratasyāpi*. Our text gives the reading of ABh and Hamb. MSS., to which bh's reading evidently goes back || 8 bh *apratihatamatis*, but *ma* corr. by cop. to our reading || 11 bhNA  $\Psi$ PL<sup>1</sup>PrMpBh *yad eva* for *yad divā* || 12 bh *vā*, corr. by cop. to *ca* || 14 M *yadi vāpāyaṃ* || Second *pāda* in Pr : *nṛṇāṃ hrdayasaṃsthitam* || 15 M *sagūḍham* || 16 bhN om. *viśaye* || 17 Pr *jalpati* || 19 After *tathā ca*, N inserts this stanza : *dūrodāracaritracitravibhavaṃ dhyāyanti cānyaṃ dhīyā | kenēchaṃ mārthatothavadiva premāsti vāmabhrvāṃ | 1 |* || 21 bhNPr *vāmalocanā* || 22 M om. *kṣaṇo nāsti* || Pr *prārthayatā* || 23 M *upajñāyate* ||

## Page 19.

4 M *prasādapaḍmuro* || 6 Pr *deva* for *eva* || 13 bhBhK *dyūtakāre* *ca* for *dyūtakāreṣu*. The MSS. I h of the *textus simplicior* with us ; H *dyū-*

takāreṣu || Pr om. *satyaṃ* || 15 In bh gloss on *madyape*: *nare*, and on *tattvacintā*: *jñānaṃ* || 17 Pr om. *vā* after *anyasya* || 19 M *i* for *iti* || 20 In bh gloss on *viṣkambhitam*: *āgataṃ* (!) || 21  $\Psi L^1$  (not P) *goraṃbhako* || 22 M *rājaprabhādadurllalito* || bh *daṃṭalikaḥ* ||  $PL^1$  (not  $\Psi$ ) *svayaṃ nigra-hakarttā ca* ||

## Page 20.

1  $\Psi PL^1 PrM$  *iti tataḥ śrutvā* || 2  $\Psi$  (not  $L^1$ ) *goraṃbhakasya*, N *gora-kasya* || 5 Pr *sa hi sarvatra pūjyate* || 7 Pr *garābhūtim* || In bh gloss on *parābhūtim*: *parābhavaṃ* || 8 M *vilāṣya* for *vilāpya* || Pr *vilakṣyamanāḥ*,  $PL^1$  *vilakṣamānaḥ*, both omitting *śodvegāḥ* || Pr *gauram* for *gorabham* || 11 M *vṛṣṭo* for *drṣṭo* || 12 bhN om. *gatvōvāca*, om. *taṃ* || 19 M *sa mārjana*<sup>o</sup> || 20 M *vibhīṣbhakṣaṇaṃ* || 21 bh *atra stutaṃ* for *aprastutaṃ* || 22 bh *yadasi*, corr. by cop. (?) to *vadasi*; N *nadasi* || bhN *kṛtvā* for *matvā* || In bh gloss on *vyāpādayāmi*: *hanmi* || 24 M *dyūtākṛtayā* ||

## Page 21.

1 M *vesi* for *vedmi* || 2 M *ma* for *mama*, p om. *mama* || 3  $\Psi PL^1 Prp$  *rājā cīntitam*, M *rājñār vilitaṃ* for *rājā* || M *kā* for *karma kurvatā cirbhīṣikā* || 4 bhN *yathāyaṃ mamāyaṃ* || 6 bh *'saṃmānena*, N *'saṃmānena*, Pr only *saṃmān*, with *virāma* under the two *n* || 7 M *ta* for *na* || M *rājanṛtyāni* || 9 Pr *nijābharaṇāni* || 10 M *svādhivāre nayojayāṃ āsa* || 11 M *ne yūja-yati* || After *iti*,  $\Psi PL^1 PrMp$  ins. *trītyā kathēti* || 14 Pr *deva* || 15 M *'lakṣṛtadakṣiṇa*<sup>o</sup> || bhN Pr *dakṣaṇa*<sup>o</sup> || 16  $\Psi PL^1 PrMp Bh$  *ayi* for *api*; in  $\Psi$  *pi* after *ayi* deleted with *gamboge* || 17  $\Psi PL^1 M$  (not Prp) *nivasatīti*, in  $\Psi$  rather invisibly corr. to our reading || 18 In bh and  $\Psi$  over *vayasya* gloss: *he* || M *meduḥja*<sup>o</sup> for *madbhujā*<sup>o</sup> || 19 Pr *'vihārino ājasraṃ* || In bh gloss on *ājasraṃ*: *niraṃtaraṃ* || 20 bh *'rautva*<sup>o</sup> for *'raudra*<sup>o</sup>, corr. by a later hand to our reading || 21 Over *ājñāpayati* gloss in bh: *bhavan* || 23 Pr *svairam pravāraṃ* || 25 N *'prāgalbhena* || Over *stokair* in bh gloss: *śvalpaḥ* || 26 Pr *vijojya* || 27 bhN *kevala* || bhN *maṃtrayet* <sup>1</sup>, which a later hand in bh corrects to *maṃtrayetaṃ* || 28 M *śeṣasarvopi* || bhN *mṛgojano*, M *mṛgaparijānā* ||  $\Psi PL^1 Mp$  *dūrīkṛtas* ||

## Page 22.

1 In  $\Psi$ , *'bādhitā* has been corr. by a later hand to *'bādhitau*;  $PL^1 p$  *kṣudhāvāyādhitā* || 2 PrM om. *yataḥ* || 3 M *atha connataṃ* || 5 N *yataḥ* for *tathā ca* || bhN *saṃgrāmasaṃyuktāḥ* || 7  $\Psi PL^1 PrMp$  *anyac ca* || N *kurvanti*, in spite of *yo* || 8 Pr *artsitā* || 9 Pr *māsādhīr* || 10 N *bhūpa* || In bh gloss on *cikitsakāḥ*: *vaidyā*, with a small *visarga* added over the line || 11 bh *śūdrānām*, N *śūdrānām* for *mūḍhānām* || Pr *paṇḍitāḥ* ||

**12** bh *pramāthiditām*, *thi* del. by cop. || *M gahamedhinām* || **13** bh NA Ψ PL<sup>1</sup> Pr M p *gaṇikā*; Bh with us || Ψ PL<sup>1</sup> *śālpināḥ*, *M śālpita* || **14** M *prīkṣante* || **17** N *aprasādhanaṭām* || **18** Pr *savo parijanaḥ* || **22** In bh gloss on *ambikāsutaḥ*: *dhṛtarāṣṭra* || **24** M ins. *u* between *ca* and *gacchataḥ* || *M unmārggaravācyatā* || *M mahāmātrāḥ*; bh NA *mahāmātyāḥ*, Bh *mahāmātya*, MS. H of Simpl. *mahāmātyā*; MSS. of Simpl. *Ih* and the Ψ-class with us || In bh gloss on *saṁpagāḥ* (instead of on *mahā*): *ādhoraṇāḥ* || After our stanza 121, N ins.: *attum vāṁchati sām̐bhavoḥ gaṇapater ākhu kṣudhārttaḥ phariṇi tam cai kraucaripoh śa eva girisutāsīm̐hōpi nāgānanam | iccham̐* [misread for *ittham̐*] *yatra parigrahasya ghaṭanām śambhor api syāt grhe tatṛānyasya katham̐ na bhāvi j̐agato yasmāt svarūpo hi tat* || **25** bh *śasyabhojī* || In bh gloss on *karṣitāḥ*: *dhṛtāḥ* || **26** Pr *svāmin* ||

## Page 23.

**2** N *pradeśe* for *deśe* || In bh gloss on *parivrajako*: *saṁnyāśī* || **3** In bh gloss on *sūkṣma*: *oṇim̐* || **4** Pr *mahatā* || **5** In bh gloss on *na* . . . *viśvasati*: *na viśvasam̐ karoti* || In bh a mark over *kakṣāntarāt*, but in the margin only *aul̐ 1*, without a gloss || **6** M *atha*, om. *vā* || M *vedam̐* || **9** M *rivittāpa*° for *paravittāpa*° || Ψ Pr M 'tra *mātrām̐*, PL<sup>1</sup> 'tra *mātram̐* for 'rthamātrām̐ || **10** Pr *vyacim̐tayatvāt | katham̐* || **16** Ψ *nāviśvaḥ*, *sta* being added over the line by cop. over *śva*; hence PL<sup>1</sup> *nāviśvaḥsta*, M *nāviśvasa* |, Pr p *nāviśvastāḥ*, this reading being corrected in p by another hand to our reading || **17** N *karthum̐* for *om̐* || **18** Pr *bravūṇaḥ* || **22** Pr om. *devaśarmā* ||

## Page 24.

**2** Pr om. this line || **3** *prathame* also A and Hamb. MSS. and h. Cp. l. 1; Bh *ādye* for *prathame* || Pr *matim̐* || **4** Ψ P Pr M Bh *kṣiyamāṇāsu*, *nā* being corr. in Ψ by cop. from *ne*; L<sup>1</sup> *kṣiyamāṇāmesu* || **6** Ψ *saṁjāṭe*, corr. by cop. to our spelling || **7** Pr *kāyai* || N *vetti* for *cittle* || **10** Pr *dī* (new line)-*dīkṣita maṁtreṇa* || **11** M *muṣṭam̐* || **12** Over *liṅgasya* gloss in bh: *hara* || **15** M *de*, om. *vaśarmā prāha* || **17** N om. *yataḥ* || **18** M *saṁgāram̐* for *saṅgāt* || **19** M *kubhanayāt* || M *khagan̐lopaśanāt* || **21** bh and MS. h of Simpl. *strī*, corr. in both these MSS. by gloss. to *hrīr*, which is also the reading of Ap. MSS. H I of Simpl. *strī* || M *prasādād* for *pramādād* || **24** bh N *te nāma* for *tena me* ||

## Page 25.

**2** bh N Ψ om. all between *anayat* and *tathāpi*, l. 3. But in Ψ the missing words are supplied in margin by cop. (*sōpi hastapād . . . marddanena patri . . . nayanādīkay . . . paricaryayā tam̐ . . . paritoṣam̐ anay . . .*, the dots indicating akṣaras which are lost in the MS. with part of the margin). All the other

MSS. of the  $\Psi$ -class including  $L^1$  are complete ||  $M$  pavitrakāṇayanādīkayā ||  
 9 Pr °śyaśpa° for °śiśya° ||  $M$  kascidagrāmātramnārtham || 10  $M$  °trāsehaṇā°  
 for °trārohaṇa° || 12  $M$  om. athātvam tasya gacchato || 13  $M$  a[new line]-  
 tārya || 14  $\Psi PL^1 PrM$  devārca° || 15 yāgeśvaraś ca with us  $\Psi PL^1$  and h;  
 Bh and Hamb. MSS. yāgeśvaraś ca; bhNA yāgeśvarasya, corrected by  
 the copyist of bh himself to our reading; PrMp jogeśvaraś ca || 16  $M$   
 sāthamvadhānena || 18  $M$  om. °guṇa° || 19  $L^1$  tāvat bahudayūthā°;  $P$   
 tāvat vahudayūthā° || bh huḍuyugala°,  $N$  hūdayugala°, Pr huḍayugalam,  $\Psi PL^1 Mp$   
 huḍuyugalam; ABh with us || 20  $M$  nūpi for bhūyo °pi ||  $M$  samupatyā ||  
 21 bh praharator, r being added, as it seems, by a later hand.  $N$  with the  
 other MSS. ||  $M$  °pratibahacintaḥ || 22  $\Psi$  gomāyus taylor, s being corr. by  
 somebody, who took ta for ū, to bh (reading gomāyu bhūyor);  $PL^1$  gomāyusūyor ||  
 Pr vicimtayāt ||

## Page 26.

1  $M$  jumbuko ||  $M$  saṃghaṭṭi || 2  $N$  āśyatīti || 5 bhN $\Psi PL^1 Prp$   
 śocyamāno,  $M$  śovyamāno; ABh with us || In bh gloss over uddiśya: smṛtvā ||  
 6 Pr om. āgacchati tāvad || 8 Pr mātram || 10 Pr samucchāya ||  $\Psi PL^1 Pr$   
 pūtkartum || 12  $\Psi PL^1 PrMp$  evaṃvidhaṃ for evaṃ bahuvidhaṃ || In  $\Psi$ ,  
 vayaṃ has been corr. by a later hand to ahaṃ || MSS. cāṣṭhābhūtinēti (bh  
 vāṣṭhā°); corr. of  $\Psi$  adds in marg. muṣitaḥ || 13  $M$  śanaiḥ only once || 14  
 $\Psi$  likam; cop. adds ko in marg.;  $PL^1 PrM$  kolikam || Over °kṛte in bh gloss:  
 nimitta || 15  $M$  pravilitam for praca° || 16  $M$  sūyedhi for sūryodhā ||  $N$   
 tavāṃchatikaṃ;  $M$  tavātika || 18 Cop. of  $\Psi$  yyo, a later hand adding apraṇā  
 in marg.; bhN apraṇājyo, Pr sapraṇājyo || bhN sūryodhā ||

## Page 27.

4  $N \Psi PL^1 PrMp$  koliko; bh with us || 5 bh saskṛtya || 8  $M$  om.  
 nā devada || 10 bh duḥsaṃcarāsu;  $N$  duḥsaṃcārāsu, but corr. by cop. to  
 bh's reading || 11 In bh patyur corr. by a later hand to pabhpur || After  
 stanza 183 P (not  $L^1$ ) ins. tathā ca || 12  $N$  paryamkēpy āstaranam;  $\Psi PL^1$   
 paryamke svāstaranam,  $M$  paryamke sthāstaranam, Pr paryamke svasteranam, p  
 paryamkasyāsta°; bh with us, but °śv ā° (which may easily with  $N$  be misread  
 as °py ā°), corr. by a later hand to °śv ī° ||  $N$  manoharām śayyām || 13 bh  
 cauryataralabdhāḥ, corr. by cop. to cauryataralabdhāḥ;  $N$  cauryataraladhbā ||  
 16 Pr parapum, then one akṣara smeared with gamboge, then saṃsaktā ||  
 17  $\Psi PL^1 Pr$  devaśarmmaṇo,  $M$  devaśarmmaṇā ||  $N$  uvāca for āha ||  $M$  bho  
 bho gavan || 20  $N$  bhartā for tadbhartā || 21  $\Psi PL^1 Prp$  skhalan,  $N$  khalan,  
 $M$  svalan || 22 Pr gr̥hātagr̥hātamaḍya° || bh vyāghutya, corr. to vyāvṛtya, as it  
 seems by copyist;  $N$  vyācṛtya || 23  $\Psi PL^1 Pr$  kolikas,  $M$  kālīkas, p kaulīkas ||



## Page 28.

9 bhN *pratīkṛtavacanaṃ* || 10 bhNAΨPL¹Bh *tavāpavādaṃ*, Pr *tavāpadaṃ*, M *tavādaṃ* for *tavāpavādaṃ* || 11 bhN *karīṣyāmi* || 13 M *drāḥabamdhane nadvā* || 14 ΨPL¹PrM *kolikaṃ* || 16 M *sā āha* | *aśya mamdvasthāṃ* || 17 M *kāliminaṃ* for *kāminaṃ* || Pr *asminn* for *atrdsminn* || 18 PL¹M *saṃāga iti* || 19 M *maiva* || Pr om. *yataḥ* || 20 NPr *viṣa-masvādū* || 21 Pr *taṃ* for *tan* || bhN *manyate* for *manye* || ΨPL¹Pr *śaṃsitam*, M *śaṣitam*; in Ψ gloss by later hand: *ślāghitam* || 22 N om. *tathā ca* and stanza 139 || 24 M *taruṇyaphalabhāja* ||

## Page 29.

2 M *baṃdhakī* || 3 bhNΨPr *bhavaty* for *bhajaty*, in Ψ corr. twice to our reading, but *ja* twice deleted again. PL¹ with us || 4 Pr *t* for *tat* || 5 bh *yatiḥ*, but corr. to our reading by cop. || 6 PL¹ *prabodhakḥ* || 7 Ψ *tvām* for *tvam* || 8 bhNΨPL¹PrM *tathāiva tathā*°; ABh with us (only °*ṣṭi*°). MSS. HI of Simpl. only *tathānuṣṭite*, h *tathānuṣṭito* || ΨPL¹Pr *kolikaḥ*, M *kālikaḥ* || 9 M *trṇe* for *kṛṇe* || M °*rata*° for °*gata*° || 10 M *ruṣa*° for *paruṣa*° || 11 M *puruṣaṃ ca da nadasi* || M *tas tvām* for *tat tvām* || M *śarabhedāyān na*, om. *kimcid āce* | so °*pi bhū* || 13 N *vū* for *sā* || 17 ΨPL¹MPr °*caritam* || N om. all the text between *apaśyat* and *svagṛham abhyetya* || 18 ΨPL¹PrM (not p) *kolika*° || 19 bh *svagṛham āgatya*; but the *ā*-stroke has been deleted, and *ga* has been corrected first to *ma*, then to *ya*, and over it *bhe* has been written. All these corrections have been made by the copyist himself || 20 *ayi*, not *api*, before *śivam*, also the Hamb. MSS. and h || 21 M *vaṃ* for *śivam* || 22 M *māyaṃ* for *ndyaṃ* || 23 M *anūyo* for *bhūyo* ||

## Page 30.

1 M Bh *baṃdhakī* || N *sāpekṣam* || 2 M *dhig* only once || ΨPL¹PrM (not p) ins. °*yaṃ* | (PrM omit |) after *ko* || Pr *pativratim* || 3 N ins. *sarve* before *lokapālāḥ* || 6 M om. *ahaś ca*; p *divā ca* for *ahaś ca* || 14 N om. all between *vismayamanā* (sic!) and *idam āha* || 17 In bhBh gloss on *uśanā*: *śukraḥ* || In bh gloss on *veda*: *jānāni* (sic!) || 23 M om. *puruṣair gutas tāḥ* ||

## Page 31.

2 N has exactly our text; but the copyist himself corrects his reading to *hr̥di hātāhalam eva kevalam* || 5 bh °*bhruvanam* || 6 N *kapaṭaśatamayam* || 9 N *diśos* || 10 Pr *vane*, N *pravacane* for *ca vacane* || N *mādayam* || 11 In bh gloss on *kathitam*: *kaviḥkṛḥ* || 12 PL¹ om. *guṇo*; M *guṇe* || 20 After stanza 149, N ins.: *samudravācīva calasvabhūvā saṃdhyābhrarekhēva muhūrttarāgāḥ strīyaḥ kṛtārthā puruṣaṃ nirarthakam nipīḍitūlaktakavat tya-jamti* | 6 | ||

## Page 32.

3 N *ācaraṇṇyaṃ* || 5 bhN *dvāraṃ sthilo*; Hamb. MSS. *dvāradekasthito*, h *dvāradekasthikēpi* || bhN *°kṛtyotsakatayā* || 7 Pr *ksaura°* for *paura°* || 9 ΨPL<sup>1</sup>PrM *samagra°* for *samasta°* (L<sup>1</sup> *°ksurbhāṃdā°*) || M *krodhāvīṣṭaḥ sa* [a later hand adds n] *s tasyāḥ* || 10 N *prakṣitavān* || ΨPL<sup>1</sup>Mp *athānyasmin*; Pr om. *athāsmīn* || 11 bhNAΨPL<sup>1</sup>PrMpBh *pūt°* for *phūt°* || N *pāpinānena* || 14 M om. *nāpitaṃ* || M om. *ḍṛḍhaprahārair jarjarīkṛtya* || 15 In Ψ gloss on *dharma°*: ... *sabhāṃ* (the dots indicating some akṣaras lost with part of the margin) || 17 N *svarādeṣu* || M *nodharaṃ* || 19 M *°varṇaśaṃkita°* || 22 bhN *lalāṭaḥ sve°* || bhN *bhūriṃ* || 23 bhΨL<sup>1</sup>Pr *kampyamānam*, P *kapyamānam*, N *kapyamānam*; MA with us. Bh *kampamānas tv a°* || 24 ΨPL<sup>1</sup> *tasmā* for *tasmād*; in Ψ a nearly invisible *t* added over the line ||

## Page 33.

2 M *vṛṣṭaḥ* for *hṛṣṭaḥ* || 3 N *sāmarṣa* || M *śuci* || 4 ΨPL<sup>1</sup>PrM *°caritro*, but in Ψ corr. from our reading || 5 bhN *āroṣyatām* || 6 M *cadhyaṣṭhūnaṃ* || 7 M om. *dharmaḍhikṛtān*; Pr *dharmaḍdhītān* || N *°nāva* for *°nāṣa* || 9 In bh, *huḍa°* has been corr. from *huḍu°* by the copyist || 12 bhNAΨPL<sup>1</sup>PrM om. *vṛttānta*, reading only *trayaṃ api*. Our reading is that of the Hamb. MSS. and of Bh. The MS. h of Simpl. has a gap here || 13 M *vimucya eva vronu* || 14 M *avadhā*. bhΨPPrM transp.: *roga-bhāk ca*. NApBh with us. L<sup>1</sup> om. *ca*. MSS. HI of Simpl. [h has a gap here]: *ca rogavān* || 15 bh(not N)AΨPL<sup>1</sup>PrMp om. this line. In bh it has been supplied by corrector (reading *vyamgatā*). Bh and Hamb. MSS. of Simpl. have this line (Hamb. MS. H reading *hy eṣā*, I *hy etā* for *teṣām*), Bh *aparādho* for *°dhe*. The MS. h of Simpl. has a large gap here || 16 AΨPM *nāsikūchedaḥ* || N *ḍṛṣṭvāṃtā* || 18 M *saṃyamsthāpya* || M *kuyuddhene°* || 19 After *°ādi*, ΨPr add *kathā* || 4, P adds *kathā* || flourish || 4; M *kathā* || 4; p: *cathurthī kathā* || 4; Bh *caturthī kathā* || 20 ΨPM *buddhispharaṇaṃ* || 21 bhNAΨPPrMp om. all the text between *vartate* and *damanaka*, l. 25. It has been supplied in our text from L<sup>2</sup>Mü<sup>2</sup>BhK, which, however, omit *pingalakāḥ*, l. 22 (but see Śār. A 39 to A 40) || 23 Bh *mahārāja* || 24 Bh *bhṛtyai vāryaṃ* ||

## Page 34.

2 M *mahatva* for *mahac ca* || 4 Pr *śvid*, bhNAΨPM *ścid* for *svid*; Bh a horizontal stroke marking a missing akṣara (for *āho*), and *strid* for *svid* || 6 Pr *guṇatīlomakaṃ* || 7 Pr *ekatamasyādbhāve* || M om. *abhāve* || 8 Pr *yugād vā* || 10 Pr *mṛga*, om. *yā* || bhN *pātām* || N *iti* for *ityādi* || M *tatra kā pajeṣu varttate*, om. *majair vya° ko* || 11 M *varttate* || 12 Pr *asamīkṣita saddoṣa°* || N *°śravaṇaṃ* || 13 bhNΨPL<sup>1</sup>PrMp *baṃdhavadha-*

*cchedavidhir* (L<sup>1</sup> *vam*°), A *bamdhuvichedavidhir*; Bh and Śār. with us || bhN °lābhe for °lobho || 14 M *uvati* for *bhavati* || 15 In Ψ gloss by cop. over *drava* of °*vidrava*: *nāsa*; hence M °*vināśa*° for °*vidrava*°; Pr °*vināśadrava*°; bh °*vidrava*°, but corr. by cop. to °*vidvaca*°, which is the reading of N || ΨPrM °*vr̥ṣṭi*, L<sup>1</sup> °*vr̥ṣṭi* || 16 Pr om. *pīdanam* || 18 M *ati* for *api* || M *pratilokam* || 20 After *variate*, Pr inserts *evam śeṣeṣv api guṇeṣu* || 21 Ψ *śaṣpabhoji*° corr. by cop. to *śaṣpabhoji*°, which is Pr's and P's reading; L<sup>1</sup> *savyabhojādharmaṣv eva*; bh *śaṣyabhoji*° || 22 Pr *e*, om. *va prāyena* || 24 bhN *vaktavyam* for *tat katham* || M °*bruvit* || 27 N *vināśitaḥ* || 28 Pr om. *katham etat* ||

## Page 35.

5 M *ava* for *eva* || bh °*nirvedanāpi*, N °*nivedanāpi*, *tenāpakāra*° being corrected by the copyist from *tenāpakāri*°; ΨPrM *tenāpakārinirvedanendpi*; A *tenāpakāranirvedatōpi*; Bh with us || M *ciraparicita* || 8 N *apamānena* || 9 Bh *nipatyābruvit* || 10 M *māmānena* || 11 Pr *evam*, M *evvā* for *eva* || 14 bhN °*sama* || 17 bh °*nivṛtiḥ*, Pr °*nivṛttiḥ* || 18 ΨPBh *prāṇasaṃsaye*, M *prāṇasaṃsaye*; L<sup>1</sup> with us || bh *duḥkharibhāgo*, NΨPL<sup>1</sup>PrMp *duḥkharibhāgo* (L<sup>1</sup> °*bha*° for °*bhā*°, M °*gā* for °*go*), A *duḥkharibhāgo*; *ta* and *bha* are very similar in the old MSS.; Bh *duḥkharito* || 19 M *roṣitā* for *ciroṣitā* || 21 ΨPMp °*calakena*, Bh °*calakena*; L<sup>1</sup> *jīvati thaṣulakena* || M *ca* for *vā* || 22 M *roṣitā* for *ciroṣitā* ||

## Page 36.

1 N *asyāparādham karisyāsi* || 2 bhNBh *yad* for *yady* || 4 Ψ *tathā* for *yathā*, but *ya* written by cop. over *ta* || 5 M *sāmarthyam* || 8 M *ti* for *sati* || In Ψ gloss on *prāptakālam*: *avasarocitam* || Pr °*pātād* for °*ghātād* || 9 M *paribhāvaṃ*. In Ψ gloss on *paribhāvitam*: *jñātam* || 10 Ψ *durātmanā*, corr. to *durātmā* || 13 N *kulaḥjātā* || 17 ΨPL<sup>1</sup>Prp *ṛgāla āha*, M *ṛgā* ॐ *āha* || 19 N *sarastīre kacho bakaḥ* || 20 M °*bhaksā*° for °*bhaksāṇa*° || bhNΨPL<sup>1</sup>PrM *sarastīre*; Bh *sarastīrai*; A with us || 21 bhN *bhaksayann* || 22 ΨPL<sup>1</sup>Prp om. *ca* || M om. *kulirakaḥ* || Pr *sma* for *sa* || 23 ΨPL<sup>1</sup>M *mama* for *māma* ||

## Page 37.

2 NPr *āsvādātā* || 3 bhM *abhyāhitam* || 4 ΨPL<sup>1</sup> *vyādhābhāve*, corr. in Ψ to *ruddhābhāve*, which is the reading of Pr; M *maruddhābhāve* for *mama vr̥*° || bhNΨPL<sup>1</sup>PrM *asyācchedo*; Bh *sukhavṛtter ācchedanam bhāvīti vimanāḥ* || 5 bhN *ityāhitam*, ΨPM *abhyāhitam*, Pr *atyāhitam*, corr. from Ψ's reading; L<sup>1</sup> *amihitam*. ABh with us || 6 ΨPrMp *matsyabamdhānānām*, L<sup>1</sup> *matsyavamdhānānām*, Bh *matsyabamdhānām* || 7 In Ψ gloss on *vyāhārah*: *vacanam* || M om. *tatra śvaḥ* || 8 M *prakṣepyate* || M *nagarasamīpyabhradas* || bh(not N) AΨPL<sup>1</sup>PrM(not Bh) om. *yo* || 9 Pr om. all between *vṛtti* and *śokenā*°,

1. 10 || 10 M °vivṛtto for °nivṛtto || 12 M सुतः for bhrātāḥ || 15 M ma for mama || 16 Pr agādha || ΨPrMp saṃkrāmayitum, L<sup>1</sup> saṃkrāmayitum || 17 M mā for māmā || 18 N om. mām || 21 M svajīvitam, corr. by 2nd hand to svakajī° || 22 bhN duṣṭamatim; ΨPL<sup>1</sup>Prp duṣṭam, in p corrected, by a later hand, to our reading || M duṣṭamatellīnam avasvaya cittena; A duṣṭamatir amṭallīnam eva vihasya; Bh mamdamatir amṭarllīnam avahasya || ΨPL<sup>1</sup>PrMp transp. evaṃ and samarthitavān; ABh with bhN || 23 bh edaṃ for evaṃ, corr. by cop. from evaṃ || M yā for mayā || 24 M pra[new line]jñāya ||

## Page 38.

1 M pradeśa || 2 ΨPrMp sametye [p add. vaṃ] vacanāt bhū°, L<sup>1</sup> same-tyevaca bhū° || bhN om. 'pi || 4 M mā for māmā || 6 M ins. etadīyapiśitena before etadīyapiśitavīṣeṣam || Pr °vīṣeṣanapūrvam for °vīṣeṣam a° || 7 M vinayati for viyati || 12 N svarsiho || N kulīrakenā° || ΨPrMp transp. mahatḥ matsyā°; L<sup>1</sup> kulīrenāddho 'valokayitā ma, then blank for two akṣaras, then mahat matsyasthi° || 15 M keci[2nd hand adds in marg.: t vairivi] cakṣaṇūḥ || 16 Np add ca after tathā; Pr tad yathā for tathā || 23 M avalikhasā || 24 PL<sup>1</sup> utpathapannasya ||

## Page 39.

3 N om. na kṣipati || 4 Pr om. kṛte || 6 bhNΨPL<sup>1</sup>PrM śīrachedam; Bh śīraḥchedam; A śarachedam avān, avān corr. by corr. to avāptavān || 9 bhN tacchiracikṇam || 10 Pr nātidūra || 12 ΨP samānitāḥ, L<sup>1</sup> samāgatāḥ || 14 N om. all between bravīmi and śṛgāla, l. 16 || After iti, ΨPL<sup>1</sup>PrM kathā, p kathā | 5 ||, Bh paṃcamā kathā || 15 M om. kathaya || PL<sup>1</sup>Bh vidham || 16 ΨBh gacchat, PL<sup>1</sup> gacchan for gacchatu || 17 ΨM pratimadino || 18 M pradakṣipatu || 20 ΨPL<sup>1</sup> kasyaci; in Ψ a very dim t added over the line || 21 PL<sup>1</sup> °sātram muktā° || 23 bhNΨPL<sup>1</sup>Pr Hamb. MSS. taṃ; ABh and Simpl. h tan; M varṣadharās vetam tryamānam ||

## Page 40.

1 ΨPL<sup>1</sup>PrMp om. tat || ΨPL<sup>1</sup>PrMp prakṣipya || 4 bh yathābhila-khitam, ΨPL<sup>1</sup>PrMp yathābhiliṣitam || Ψ gatām, corr. to gatā, which is the reading of PL<sup>1</sup> || 6 bh upāna for upāyena || N hitam for hi tat || After iti ΨPL<sup>1</sup>PrMp ins. kathā, another hand adding 6 in p; Bh gaṣṭī kathāḥ || 10 M yāti || 11 bhN M tatra, Pr tat for tan na || 12 bh om. tasya || In M the first two pādas run thus: gasya bṛddha su kuto balaṃ || 13 Pr śaśikena || 14 N om. āha || 17 bhN mṛgocchedanam, Pr mṛgocchedanam, Ψ mṛgocchedanam, APL<sup>1</sup>MBh mṛgocchedanam (in A corr. from mṛgocchedanam by cop.). For our emendation see Śār. 25, 13 and Variants 41, 4; Introd. p. 83 || bhNΨPL<sup>1</sup>PrM duṣṭasya for drṣṭasya; Bh with us || 18 bhN gilivā || 19 bh dīnāmanā,

corrected by glossator to our reading; N *nā* (deleted by copyist) *dimā* (mā del. by cop.) *nā* || 20  $\Psi$ PMp *viññāpayatum*, Pr *viññāpayatum*, L<sup>1</sup> *viññayanum* || bhN *param loka*° || *atīrṣaṃsena* glossed upon by glossator of bh with *nimḍi-tena* || 21 bhN *nispḥāraṇasarvasatvocchādanakarmaṇā*,  $\Psi$ PrM *nīḥkāraṇa-sarvasatvocchedana*°, L<sup>1</sup> *nikāraṇasarvasatvocchedana*°, A *niś*[<sup>1</sup>] *kāraṇasarvasatvocchedana*°; Bh *alaṃ deva paralokavirōddhendtirṣaṃsena sarvasatvānāṃ nīḥkāra-chedena karmmaṇā kṛtena*. See Śār. 25, 16 and our l. 17 || 22  $\Psi$ M 'rīha for 'rīhe || 23 N *nāti* for *tāni* || 24 N *tathā ca*; in bh corr. writes *śvo* or *śco* over a of *apavādo* ||  $\Psi$  *yeca nipratyayo*, corr. by cop. to *yena cāpratyayo*, which is the reading of PL<sup>1</sup>PrM || 25 bhN *tena* for *yena* || Pr *badhaḥ* ||

## Page 41.

2 bhNM *vināśanaḥ* || 4 bhN 'locchādanam, A  $\Psi$ PrMBh 'locchedanam, L<sup>1</sup> 'lochedana || M *yam* for *yatkāraṇam vāyam* || 5 In bh gloss on *svāmīna*: *tava* || bhN 'sthitaseyerā° || M *cāraṇa* || 6 Pr *devasvakīya*° for *devakīya*° || 7  $\Psi$ PrMp *evaṃ*, PL<sup>1</sup> *eva* for *eṣa* || 9 M *ītha kṣyāpaḥ* || bh *muṣṭiṃ*, N *muṣṭi* || 11  $\Psi$ PL<sup>1</sup> *jāte*, in  $\Psi$  corr. to our reading by corr. ||  $\Psi$ P *rtṛptir*, L<sup>1</sup> *rnṛptir*, M *rkṛti* for *trṛptir* ||  $\Psi$ P (not L<sup>1</sup>)p *katham ca naḥ* || 12 Pr *nrpati* ||  $\Psi$ PL<sup>1</sup>p *pālaye* || 14  $\Psi$ Pp *gan durhyate*, in p corr. to *duhyate*; L<sup>1</sup> *go durhyate* || bhN *ha* for *ca* || N *tayā* for *tathā* || bh *prajāḥ* corr. by cop. to *prajā* || 19  $\Psi$ PL<sup>1</sup> *tadva lokaḥ*, in  $\Psi$  corr. by corr. to *tadvat lokaḥ*, which is p's reading || 20 M *yānāni* || 22 Pr *lokānūhakarattīrāḥ* || 23 M *kṣa* for *kṣayam* ||  $\Psi$ PL<sup>1</sup> (not M)p *yāti* ||  $\Psi$ P *śaṃsayah*, p *śaṃsayah*, L<sup>1</sup> *śaṃsaya* ||

## Page 42.

2  $\Psi$ PL<sup>1</sup>p *sarvān* ||  $\Psi$ PL<sup>1</sup> *bhaḥkṣayikṣāmīti* || 3 bhN  $\Psi$ PL<sup>1</sup>Prp *nivṛtti*°, M *nivṛddi*°, ABh *nivṛti*°; in A corr. by corr. to our reading ||  $\Psi$ PL<sup>1</sup>PrMp *ekah svajāti*° || 5 M *gatasyā*° for *vā tasyā*° || 8 bhNA  $\Psi$ PL<sup>1</sup>PrMp *ājñāta*, Bh *ājñātaḥ* for *ājñāpita* || 9 Pr *vadho bhavati* || 11 For *ihōdyama*°, bhN  $\Psi$ PPPrp *mahodyama*°, L<sup>1</sup> *madyodyama*°, M *māhādyama*°, A *adyama*°, corr. by corr. to *udyama*°; Bh with us || 14 In bh gloss on *vidhāya*: *kṛtvā* || Pr *vyākūyahr*° || 16 Pr °nā for °nē || 18 Pr *ac* for *anyac* || Pr *laghusaram* || 19 bhNBh *ekam* for *ekas* || 20  $\Psi$  *laghur*, with *ta* added by cop. over the line between *ghu* and *r*; hence PL<sup>1</sup> *laghutar* || 21 bhN *aparāṃlīhā āṃ* for *apa° tvāṃ* || Pr *prāptaḥ* for *prātaḥ* || 23 bh *na vānya*° || 24 Pr *sav-varam* || In bh glossator adds *tvam* above *nivedaya* ||

## Page 43.

1  $\Psi$  *damṣṭrā*, but *gato* added over the line (by cop.?) ; P *damṣṭrāma*, L<sup>1</sup> *damṣṭāma* for *damṣṭrāgato* || M *bhaviṣi* || N *śaśakah*, om. *āha* || 4 bhNA  $\Psi$ PPPr *smaraṃtaḥ*, M *smarataṃ*; Bh *anusmaraṃtaḥ*; pHh *smarata*, I *smarat* || 5 Pr

*maṇḍamaṇḍamateḥ*, but the second anusvāra del. by cop. || 6 N *tataḥ* *svendbhikhitam*, P *tatasthāndbhikhitam* || ΨP *yad devaṃ*, p *yad evaṃ* || 8 P *varttiṃ* for *vartitavyam* || 12 N *svāmī* || 13 ΨP *dyaddevaṃ* for *yady evaṃ* || Over *darśaya* gloss of bh adds *tvaṃ* || 14 ΨP *caura* [Ψ new line] *caurasiṃhaṃ* || bhNAΨPPrMp *yenēdam*, Bh *yenēnaṃ* || 17 ΨP *taṃ na* || ΨPPrBh *katham ca naḥ* || 18 Ψ in the first pāda *nākṣyāt*, corr. to *na syāt*, apparently by corr. || M *parābhavaṃ* || 20 Pr *svabhūrihetoh* || 21 M *du* for *durgān* || 22 M *viṣvaṃbhītāḥ* || M *duḥkhasādho* || 23 N *rājñam ca* for *gaṇānām* || Pr *lakṣaṇa* ||

## Page 44.

1 N *nākārastho* || 3 M *saṃāt* for *saṃādeśād* || bhΨPp *hiranyakaṣipor*, Pr *hiranyakaśyapor*, A *hariṇyakaśipor*, NBh and Hamb. MSS. with us; h *dharīṇya*° corr. by 2nd hand to our reading || 6 bhNAΨPPrMpBh *bhūmi*; Hamb. MSS. and h with us || 7 M *ma* for *me* || 9 Pr *nayat* || 12 ΨPr *mānotsāho*, Ψ with a small vertical stroke over *tu* to indicate the end of the word, this stroke meeting the lower end of an avagraha of the preceding line; PL<sup>1</sup>, misreading this: *mānotsāhor tu*; cp. vol. xi, Table II, Nr. 15, 4 right-hand margin. A real *r* appears in *durggaṃ*, l. 2. M *mānotsāhe* || 17 ΨPPrMpBh *saṃutsakaḥ* || 18 Pr *yāmti* || 21 M *nivarttete* || Pr *śirṇaṇḍamṇa* || 22 ΨP (not p) *tathānena* for *taṇnena* || 24 Pr *uktāgre*; N *uktā*, om. *gre* || M om. *tataḥ* || ΨP (not Pr)Mp *kimcit*, corrected in p to *kaṃcit* ||

## Page 45.

5 Pr °*śabden* || 7 Ψ *matvātmanam*, P *matvā ātmanam* || 10 After *iti*, ΨPPrM || *kathā* || 7, p only *kathā*, Bh *saptamī kathā* || ΨPPrMp *iva* for *idam* || 11 ΨP *śaśikasya* || 12 N *utyotyatasya*, om. *ktam ca* | *ni* || 15 N *nihrtya* || M *puru* for *kuru* || 17 ΨPPrMp *sadyodyatānām*; bh *sadyedodyatānām*, but *dye* deleted again by cop. || 19 bh *gurutmā*, N *gurutvātmā*, *tvā* being del. again by cop. || ΨPPrMpBh *kolikasya* || Pr *yathāhaveḥ* || 21 ΨPPrMpBh *koliko*, corrected in p to *kau*° ||

## Page 46.

2 Pr *goḍeṣu* || Mp *pumḍaravarāddhanam*, Bh *pumḍavarāddhanam* || ΨPPrM (not p)Bh *koliko* || 3 bh *sve sve śilpe*, N *sve sva śilpe*, Pr *svasvasalpe* || bhNAΨPPrMp *parām* for *pāram*; Bh with us || 4 Under °*vyaya*° gloss in bh: *śaraca* || 5 ΨP °*suṃgaṃdhinau*, PrMp °*sugaṃdhinau* || 7 bh *śariraśrūṣrūṣām*, N *śarīraṃśrūṣūṣām* || ΨP *śarīrasūṣrūṣām*, Pr only *sūṣrūṣām*; ABh with us || 8 Pr °*varāddhāpanikotsavālo*° || 9 M *svagṛha* || In bh gloss on *gacchataḥ*: *tau* || 11 p °*kṛtā*° for °*bhṛtā*° || ΨP (not Pr)M *devatāyānādiṣu*, p *devatādiṣu* || 12 Ψ *kolirathakāraṇa*, PPrMBh *kolika*° || P *sthānaka-*

*sthānekeṣu*, ΨPrp *sthānakasthānekeṣu* (in Pr corr. by cop. from *sthānāka°*), M *sthānakoṣu* || 13 M °*mukhyāny* || 14 M °*kita°* for °*tilakita°* || 16 In bh a glossator makes two carets after °*śirasijām*, one over the line and one under it, writing in margin: *caḥitamṛgavadhūśadrśanetrām tyaktam oli* 8. None of my MSS. including NABh has this addition || 17 M °*patrām* for °*pattrām* || Pr °*kanaka°* for °*kamala°* || 18 Pr om. °*loka°* || ΨPrpM (not p) °*locanāgrā°* || ΨPrp *dyṣṭavatau* || 20 In bh *nirūpayan*, with *ardhadaṇḍa* after it, has been corr. by gloss. to *nirūpayamtau*; N with us || ΨPrpBh *kolikaḥ*, M *kolikāḥ* || 21 bhNΨPrpMp (not ABh) ins. *samaṃ* before *samamātāt*; Ψ at first intended to write only *samamātāt*, beginning a *ta* after *samaṃ*, but correcting this to *sa* || Pr *dhaivāvaṣṭamabhāvākāra°* ||

## Page 47.

3 M *ślokaṃ ca* | *paṭhan* || 5 M *tad* for *naṭṭad* || 6 Ψ *yendācārvamgy*, corr. to our reading by corr. || 9 ΨPrpM *py āptam*, p *prāptam* || N *hataṃ* (?) for *hrtam* || After *hrtam*, one leaf is lost in Ψ, comprising all the text down to *m avatarati* (excl.), p. 50, l. 6. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong || 10 bh *vaitanyam* || M *caicamtam anyaparam dhatte kiṃ yaṃ hṛyadāyāni me* || bhN *kiyamtam*, corrected by the glossator of bh to our reading || 13 P *mṛgaśāvākṣyām* || 14 PrM om. *karoti* || 15 In bh gloss on *mugdhe*: *he* || M *mṛgaṃ śaṃsā* for *nṛśaṃsā* || 17 Pr *bhiḥ* for *nābhīḥ* || M *kūṭhīlakam*, om. *alakam* || 18 Pr *āṃṣu* || 19 bhNPr *dahana* || 20 Pr *vuktam* || M *muktuḥ* for *muhuḥ* || Pr *svacchakam* || bhN *tatra* for *tan na*, gloss. of bh adding *na* over *yu* || 21 P *kumkumādre* || 22 Pr °*bhinne* || 23 In bh gloss under *vakṣo*: *mama* || Pr °*paṃkaja°* for °*pañjara°* ||

## Page 48.

1 Pr *vadher* || 6 Pr *parārtheṣiṇā* || 7 P *mukhita* for *muṣitam* || 9 M *varākam* || 10 N *tanvyamga* || bhNPPrp *vidito*, M *dintinto* || bhN *atyudbhutam* || 12 Of *pādas* cd, M has only the words *smaryate prā nāyate* || 14 Pr *varyam* || 15 Pr °*citta* (new line) *ttasya* || 16 M om. *kṛtāṅgārāḥ* || 17 PPrMp (not Bh) *kolika°* || PPrMpBh *kolikam* || M °*gallum* || 19 M *udgatāśrutam jalam* || bhNAPPrp *api* for *ayi*; Bh with us ||

## Page 49.

3 Pr *tathā* for *yathā* || Pr *avasthitēti* || 4 M *jvaratā kṛtā* || 11 Pr *bīḥeti*; P *bīḥezih*, without *daṇḍa* || 13 PPrMp *kācid* for *kadācid* || bhNAPPrMp *vaiśyasutā*, corrected by a corr. of bh to our reading; Bh *vaiśibhūtā* || Pr *bharati* || 15 In bh °*grahakṣamā* corr. by corr. to °*grahā-*

'*kaśamā*. N with the text || **16** bhNPL<sup>1</sup>PrMp *ārya tasyām*; A *āyam asyām*; our reading is that of Bh, which after *uktam ca* inserts *kālidāse śākuntale nātaka* (I, stanza 21, ed. Pischel, first edition, and Boehtlingk; I, 19, ed. Godabole and Paraba). Pūrṇabhadra never quotes an author by name. We have possibly in A and Bh corrections of Pūrṇabhadra's wrong reading || **18** P *amṭahkaraṇakpra* || **20** M *varttavyam* || PPrM *kolika* || **23** bhN *sahāhīnakāla*, A *saha i ahīnakāla*, PPrMp *sahāhīnakālāḥ*; Bh *saha sadāiva* ||

## Page 50.

**1** PPr(not M)pBh *kolikaḥ* || **2** M *anekavarṇnakacitam* || **3** N *kālikā*°, M *kālikāprayogotpatanam* || **4** PPrMp *kolikam* || **5** N *tatra ga*, the *ga* being deleted by the copyist; then N om. all the text between *tatra* and *jane*, l. 7 || **6** Here Ψ sets in again with *m avatarati* || bh *yadaiva* for *adyaiva* || **7** Pr ins. *japte* before *jane* || ΨP *śarīramśu*° || bhNΨPM *°śūśrūṣaḥ sadvi* (P *sadghi*°); Pr *°śūśrūṣaṃ sadvi*; A *madvi*°, but om. *nārāyaṇa*; Bh *madvijñānasamghaṭitaprayogaṃ nārāyaṇarūpaṃ* || **8** M *°rūpasthāyina*; P (not Ψ) *āsthāyina* || **11** Ψ *manośa* (śa del. again by cop.) *rathar di*°, P *manorathar di*° || **12** bh *rājanyām*, corr. by cop. to our reading; ΨPp *rājakanyām* (corr. in p to our reading); PrM *rājakanyāyām* for *rajanyām*; ABh with us || P *cūrṇāvale*° || **13** ΨP *°kṣamā*° || ΨPPrMp *atīsurabhigamaḍhiwicitramālāmbaro* (M *°gamdha*° for *°gamdhi*°) || **14** ΨPPr (not M)p *kolikas* || bhNΨPPrp *rājakanyām*, but *ṃ* in P very small, in p deleted again; ABh with us || **15** bhN *°rāvadāne* || bhN *°lālāvasthitām ekākinīm* || bhΨPPr *avalokayaṃtīm*; ABh with us || **16** N (not bh) *manena* for *madanena* || ΨP *°sprśamāna*°; bhN *°mānasām*, ΨP *°manasām*, p *°manasā*; Pr *°sprśamānasām*, M *°sprśamānasā*, A *°sprśyamānasā* || **17** ΨPPrMpBh *kolikam* || **18** M *°ayyāyām* || **19** Pr *samādhitām* || **20** ΨPPrMpBh *koliko* || **21** M *gamdhīraślakāyā* || N *śanair* (!) *śanair* || N *āha* for *uvāca* || M om. *evēdam* || **22** bhNΨP *kanyā cālkaṃ*, Pr *cālha*: A only *kanyāḥaṃ*, Bh *kanyā 'haṃ* || N transp. *cālkaṃ kanyā* || **23** ΨP *mānuṣasamparkād* || **24** M *tvātam* for *tvām* ||

## Page 51.

**2** Pr *gāṃdhavarvivāhena* || **5** bhN *anubhavato* || ΨPPrp *koliko* || **6** bh *vaikuntasvarggaṃ*, N *vaikuntḥam svarggaṃ*, ΨPr *vaikantāsvarggaṃ*, P *vaikantḥasvarggaṃ*; Bh *vaikuntḥalokaṃ*; A with us || bhNΨPPrMp (not Bh) om. *tā* of *tām*; A om. *iti tā* || bh *uktalā*°, N *uktapālayitvā* || **7** bhN *evāvagacchati* || **8** bh *kādācit svām*°, corr. by copyist to *kādācic cām*°; N *kādācid*, om. *ca* || **10** M *āsti* || bhNPr *rājā* || **12** M om. *puruṣeṇa* || **13** N *tan nā* for *nātrā*° || Pr *devātra*, om. *eva* || N ins. *tvam* after *deva*, but it is blotted out by the copyist himself || **15** ΨPPrMp *āvedite* || **18** Ψ



yā corr. to vā by cop. ||  $\Psi$ PPrMp vetti || 20 N tathā ca || 22 M  
sukhā for śucā || 23 N malitam ||

## Page 52.

4 M om. evaṃ || 5 M kāmucukino || 7  $\Psi$ PPr °vilakhita° || 8 bhNMP  
(not  $\Psi$ PPr; delete the asterisk in our text) om. ca || M om. āḥ || 9 M  
om. ko 'yaṃ kṛtān || 10 M tvakāśam || 11 bhNBh °kolika° ||  $\Psi$ PPrM  
viṣṇusvarūpaṃ ko°, p viṣṇurūpaṃ ko°; A viṣṇusvarūpavṛttāntam || 13 Pr  
prāhasita° || bh pulukita°,  $\Psi$ PPr pulikita°; ABh with us || 15  $\Psi$ PPrMp Bh  
gamdhava° || 17  $\Psi$ PPr dṛṣṭavyo || N mānasyai || 19 Pr tatos tu || Pr  
ins. bhūto before bhūtvā || Pr sakalasthotro || 20 M gamana° for gaganā° ||  
23 bh $\Psi$ P (not PrMpBh) dhanyavaro; A dhanyabhāro, corr. to our reading;  
N stutyō dhanatāro for nṣty ānyō dhā° || 24 N evā for etya || Pr sarva ||

## Page 53.

1 NA $\Psi$ PPrBh jāṃā° for jāṃā°; cop. of bh adds yā° over jā° ||  $\Psi$ PPrBh  
°prabhāvena || 2 N vasi karisyāmi || 3 Mp navati°, om. nava (which in  
p has been supplied over the line) || 4 Pr °karagrahaṇāya prāhptā, this  
being corrected from some other reading || 5 bhNA $\Psi$ PPrBh °jāṃāt° ||  
7  $\Psi$ PPrMp prahitaḥ for prahrtaḥ || 8 M lokikaṃ d akasmāt kasmād || N  
kaṃcid || 10 M uktaṃ || 12 Pr °parivās || 14 M °rakitaṃ for °ra-  
kṣitaṃ || 17 M hatāśeṣā ||  $\Psi$ PPrM puṇḍravarddhana° || 18 bhN tataḥ  
for tac || bhNBh om. na || 20  $\Psi$ P (not Pr) puṇḍravarddhana°, M puṇḍra-  
varcana° || 21 M naṅ° for mantri° ||

## Page 54.

1 N tato for tat || 2 Pr surukṣitāni || 6 M vyāpādayoti || 7 M  
vācyam || 8 Pr vighrahasya ||  $\Psi$ PPrMp Bh koliko || 9 M om. hi pūrvam ||  
 $\Psi$ PPr °kaṣipu° for °kaṣipu° || 12 N vyapotyisyati; M vyāpādayisyatīti ||  
14 bh paṭaho va dāpito, va being del. by cop. by two dots; N paṭaho vaṃ  
dāpito || 15 bh nihataḥ vi°, N nihitaḥ vi° || N yojayat, corr. by the copyist  
from °yan, for yō yad || 17 bh mahāsatvo, N mahāsasatvo || 20  $\Psi$ PPrMp Bh  
koliko || bhN muktasukhāraṃbho || 21 N paryālocitatvāt || 24 bhN  
saṃkṣṭokhila° ||

## Page 55.

1 After the second me Pr ins. pitā || 2 M ins. satvaraṃ between varaṃ  
and sattvam || 4 N uktaṃ hi || 9 MpBh kolike,  $\Psi$ PPr kolikaṃ, N kau-  
lika || Pr viṣṇuviṣṇu || bh $\Psi$ P vaikuṃṭhasvargge, A khekumṭhe | svargge (corr.  
from °rggo), N vaikuṃṭhasyāgre; Bh vaikuṃṭa(!)bhavane || M om. vānateyo ||  
 $\Psi$ PPr viñāpayad, M viñāpayad, N vyagapayad || 10 bh $\Psi$ PPrM om. all  
between prthivyām and puṇḍhravardhanādhipater, l. 11. The missing words

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pumḍhravarddhanābhīdhānanagare* | *devākūradhārī* | *koliko rājadukhitarāṃ upabhuṃjate* | *tataḥ*; Bh: *pumḍavarddhananagare bhagavadākūradhārī* | *koliko rājakanyāṃ sevate* | *tataḥ* || N ins. *tu* before "pumḍhva" ||  $\Psi$ PM *pumḍravarddhanā* || Glossator of bh: *pumḍhvaḍhravarddha* || N *upakārī* || bh *rājadukhitarāṃ* || 13  $\Psi$ PPrMpBh *kolikaś*; N *kauṭike* for *kauṭikaś* ca || bhN *kṛtaniścaye* || 14 bhN *viññāpyam*, corr. in bh from *viññāpyam* by the cop. || 15 bh (not N) *bhagavan* || P (not  $\Psi$ ) *vyādita* for *vyāpāditaḥ* || 17 Pr om. *tāni* || In bh gloss on *nāstikā*: *jaināḥ* || 18 bhN *bhagavan bha*;  $\Psi$ Pr *bhagavān bha*; P *bhagavā*, then an akṣara lost by a hole, then *bha*; M *bhagavadbhaktā*, om. *ś ca*, A *bhagavadraktāś ca*; Bh with us ||  $\Psi$ Pp *pravyāṃ* || bhN *bhikṣyaṃtīti samu* || 19  $\Psi$ PPrM *devapramāṇam* || Pr om. *tato* || Pr *vibhavi* || 20  $\Psi$ PrMpBh *koliko*; P *devāṃśakakoliko* || 22 NPr *sāhūryam kāryam* || 24 bhN om. *ca* after *cakram* ||

## Page 56.

1  $\Psi$ PPrMpBh *koliko* || pBh *āha* for *ādileśa* || 2 pBh *yopasthitasya* || pBh *maṅgalādikaṃ sajjam kāryam* || M *sajjikriyatām* || 3 bhNA $\Psi$ PPr *vidheḥ*; Bh with us || Pr *gorocanādisita* || 4 bhNA $\Psi$ P *camdano* for *vandano* (A *gorocanasitasiddhārthaka* | *kusamādi*); Bh with us || 7 N *vyūhateṣu*, M om. *vyūhiteṣu* ||  $\Psi$ PPr *pādāhataṣamprahāre*, M *pādāhūtasamprahāre* ||  $\Psi$ PPrMpBh *koliko* || 8 Over *vitirṇṇa* in bh gloss: *datta* ||  $\Psi$ PPr *svavarṇā* (in  $\Psi$  *ṛṇā* corr. from *ṛṇo* by cop.) *diratnādi*; M *hāna* for *dāna* || 9 bhN *mūlam* for *stalam* || 11 N *pāṃcājanyaśaṃkham* || N *āpūrayan* || 12 N *pādātayaḥ* || From the pun: *sakṛn* ... *asakṛt* it is clear, that in *sakṛn* (for *sakṛn*) the MSS. give Purnabhadrā's own spelling || In bh a corr. writes *bham* over *saṃ* of *ārasaṃtaḥ*; N *ārabhaṃtaḥ*, M *āsantaḥ* for *ārasantaḥ* || 14 N *kiṃcin mū* for *kecin mū* || 15 M *gamana* for *gagana* || N *nihitaṃ stū* || 16 P (not  $\Psi$ ) *samapāgateṣu* || 17 Pr *devarājeṣu* || 18 N ins. *haṃ* before *hantavyo* || Pr *āhya* || 19 bhN *evam vābhikite* || 20 M *surāsisaṃ* || 22 M *pratīnaṣṭi* || N *kumjastra* || 23 Pr *prabodhate* ||

## Page 57.

1 Pr *vrahmādi* || 4  $\Psi$ PPrMpBh *koliko*, M *kolikan* || 5  $\Psi$ PPr *jāta-kautakānām*, in Pr the second *ta* over the line by cop. || Pr *viciṃtatām* ||  $\Psi$ PPrM (not p)Bh *kolikaś* || 8 N *svasavāhinebhyo* || Pr *pranayāti*,  $\Psi$  *pranīyāta*, corrected by a later hand to *pranīyati*, which is the reading of P ||  $\Psi$ PPrBh *śirasas* || 12 bhN *evam vācādinī* || 14 M only *varmā* || 17 N $\Psi$ PPrMpBh *koliko* || 18 N *mahātmyo*,  $\Psi$ Pr *māhātmye*, in  $\Psi$  followed by *daṇḍa*; hence PL<sup>1</sup>, misreading the *daṇḍa* for first o-stroke: *māhātmye roja* ||  $\Psi$ PPrM *sakalatratra* for *sakala* || 19 After *iti*,  $\Psi$ Pr *kathā* || 8, P

|| *kathā* || 8 || flourish ||, M | *kathā* | 8 || Pr *āvarṇya* || M *eva* for *evam* ||  
 20 N om. *santu* || 21 Pr °*myōpaviṣṭasya*, om. *ca* || 22 N *ā*, then blank  
 for one akṣara, then *yikam* || 24 Over *samanantara*° mark by later hand,  
 referring to an addition by the same hand in the right margin: *ataḥ param*,  
 and to an addition by the same hand in the left margin: *kāraṇam* ||

## Page 58.

1 pBh *abhiyuktā* || Over *anuyuktā* gloss in Ψ by later hand: *prṣṭā* || M  
*sāvīrye*, PL<sup>1</sup> *sāvidyo* for *sācīrye* (but in Ψ the right reading quite distinct). In  
 Ψ gloss on *sācīrye* by later hand: *sāhārye* || 4 N *apiyasya* || 5 In Ψ  
 by later hand gloss over *śraddheya*°: *mānya* || 6 N *matsannīṣe* || 8  
 bhNAΨPPRp (not M) *grhīṣyāmi*, Bh *grhīṣyā* (!) || 9 Ψ *jñāpa* [new line]  
*jñāpayitum*, the first *jñāpa* deleted by small dots over the line || 10 bh  
*duḥkhasahataram*, but corr. to our reading, apparently by cop. || 11 Pr  
*tadākā* || ΨP *jñāyā*° *bravīt*; Pr *viñāyā*° *bravīt*, Mp *viñāyā*° *bravīt* || M *evam*  
 for *eva* || 12 ΨPPR °*pradhānye* || 13 M *atyutthīte* || p *cā*- for *vā*- ||  
 14 bh *vaṣṭavya*, corr. by cop. || In bh, the copyist writes *da* over *va* of  
*pādāv* a°; hence N *pādād* || Ψ *srīh*, P *strīh* || 15 bhNΨPPRMp *bhavaṣya*,  
 ABh with us, but in A corr. by later hand to *narasya* || 16 bh *juhāti* ||  
 17 bhN *tenā*, ΨPPRMp *tathā* for *tena*; ABh with us || 20 M *śramayate*  
 for *chrayate* || In Ψ gloss by later hand on *nirvidyate*: *khidyate* || 21 N  
 om. *padam* || P om. *hā svātantryaṣṭp* || 22 Pr *abhidrumā*, Bh *api druhyati*.  
 In the Hamb. MS. H, the stanza is omitted; I reads *svātantryān nṛpatēḥ*  
*rājyahrdaya prānān api cyāvryate* || 23 Pr *ravagrahaḥ* || ΨPPRMp *svakāryeṣu* ||  
 N *deva* for *eva*; ΨPPRM *tad eva devātra* (M ins. *kaṃ*) *yuktam*, p *tad eva yuktam* ||  
 24 N om. *yad uktam* || 25 M °*marddenenurakto* || 26 bhPr *nāpekṣaḥ*, N  
*nāksyepya* || bhN *vaṃcchitā* || 27 M *prabhīṣaṇam* for *prabhūṇam* || 28  
 bh *bhāvi*°, N *sāvi*° || 32 ΨPPRMp *karoti* ||

## Page 59.

2 bhN *parām* || 3 ΨPPRMp *cittam* (M *vittam*) *tasyōpari* || bhΨp  
*paridruhyati*; N *duhyati*, the copyist adding *paridru* over the line; P *pari-*  
*duhyati*, M *paridudyati*, Bh *paridrahyati*, APr *druhyati*, om. *pari*. Cp.  
 Śār. 21, 5. Hamb. MSS.: *vikṛtiṃ na gāti* || 9 PL<sup>1</sup> om. *m adhunā*  
*svayaṃ svāmitvam* || 11 p *satkulīne* || 12 M *atīṣṭo* || N *uktam* for  
*tyaktum* || 15 bh *yā* for *yo* || 16 N *prathitān na śru*° || 17 Ψ *tena*  
 twice, but the second *tena* del. again by little dots over the line || 22 M  
*satām matikramya* || M ins. *sa* before *varlate* || 24 M *pratimadyate* || 25  
 bhNΨp *cyuta*; Bh *bhyutaḥ*; APr with us || M *saṃsthātāt* for *sthānāt* ||  
 26 N *galanamatiḥkīḥ* || 27 ΨP *nayoktir*, M *nāyoktir* || 28 p om. *api ca* ||  
 bhNΨPPRMp *pariṇāmā*°, A *pariṇāmo*°; PPrBh with us || 30 bh om. *ca*; N

*tathāpi*, omitting stanza 236 || 31 In bh, a later hand corrects 'nujivibhiḥ to 'nujivinaḥ ||

## Page 60.

1 M *mūlabhṛtyoparādheṇa*, Bh *mūlabhṛtyāparādheṇa* || 3 N *simhar āha* || M om. *yataḥ* || 5 M *tad asya* for *tasya* || In Ψ, *vairgunyaṃ* has been corrected to *vairgunyaṃ*, apparently by the copyist; PM *vairgunyaṃ*, Prp *vairgunyaṃ*; ABh with bhN || 6 Pr *pūrva bhagā°* || M ins. *eva* after *pūrvam* || M *śaraṇagato* || 9 PL<sup>1</sup> *tuṣṭāti* || 13 M *svedatobhyanjana°* || ΨPPrp *svapucchaṃ* || 14 N *sphītā bhavanti*; PL<sup>1</sup> *guṇā sphītābhavanti* twice || 15 M *truhināgireḥ* || 16 NM *tathā ca* || 17 Over *patitāḥ* a later hand writes in Ψ *kārya* || 19 bh *avetane* || 20 Pr *naṣṭa pātre* || In bh gloss on *hitam*: *alakṛtaṃ* (!) || 21 Pr *dākṣiṇam* || 22 N *arange ru°*; ΨP *aranyarudinaṃ* || M om. *śava*; NAΨPPrpBh and later hand in bh *śabā°* || 23 M *varṣaṇaḥ* || 24 bhNBh *iva nāmītaṃ* || 26 M om. *kiṃ ca* || 27 ΨPPrM *ati* for *iti*; in p *iti* corr. to *ati* || 28 M *kāla* for *kāśakāle* || 30 N *hītavacanaṃ* || bhNAΨPPrMBh *na* for *ca*; p *ca*; p *śrūyato*, corrected to *śrūyate*; Bh *śrutam* for *śrūyatām*. In A, two small horizontal strokes over *na* refer to a marginal addition by a later hand: *tulyārthaṃ tulyasāmarthyam* | *marmajñam vyavasāyinaṃ* | *arddharājyacharam mitram* | *yo na hanyāt sa hanyate* | 133 || 32 Ψ *durvinitāni*, corr. to our reading || 33 N *pimgalakkar āha* ||

## Page 61.

2 M *yajñayatlo* || M om. *nāma* || 3 bhN *eva* for *evam*; BhA with us || 4 M *paśyati* || 5 N *niscitas* || ΨPpBh *tiṣṭati* || ΨPPrp (not M) om. all between *adhvānaṃ* and *gantum* (Pr writing *gatum*), l. 7 || 6 M *yathāśaktiṃ* || M *kim apy* || 7 N *nivedena* || 9 ΨPPr *vrajatānena*, M *vrajātēna* || 10 ΨPPrMp *caṅkatra pradeśe*; ABh with us || 12 N *sato* for *tataḥ*; a misreading of the form which *ta* has in bh || 13 In N, *prāṇi°* has been corr. to *prāṇa°*; pBh *prāṇarakṣaṇe* || 14 bhNΨPPrMp *priyam iva kalā°* (N *kalatre°*, M *pu°* for *putra°*); A with us; Bh *priyaputrakalatramitrasvajanaḥ* || 15 N *brāhmaṇar āha* || 18 PL<sup>1</sup> om. *bhagnavrate śafhe* || 19 Over *nīkṛtīr*—as our MSS. write—later hand in Ψ: *pratikāra* || 22 M *prāṇi°* for *prāṇa°* || Pr *bhir* for *vipattir* || 23 M *śreyaskārṇṭhy* || M *eva* for *evam* ||

## Page 62.

1 bhNΨPpBh *bruvīti*. A with us || A *bho sādho mām uttāraya* | *tat śrutvā vrāhmaṇobravīt* | *yusmannāmagrahaṇena trasate* &c., l. 4. Before *yusman°* the corr. of A ins.: *bho vānara tvam prakṛtyā caṃcalaḥ* | *kūpān nirgataḥ san mām saṃtūpayaṣi* | *vānara āha māvaṃ vada tvām upakāriṇam aham śapathapūrvakam nōdvejayāmi tatas tena dvijena vānaropy uttārītaḥ atha sarppa āha bho sādho mām*

uttāraya | tato vrāhmaṇḍbravīt. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmaṇa and the monkey || *M eva śrutvā* || 5 *N nādrśamāḥ* for *na daśāmāḥ* || 7 *Pr om. te* || 11 *ΨP māmānugrahaṇāya e°*, with, in *Ψ*, two dots over *ha* || *N om. bhavataḥ* || 12 *M evam uktā grahābhīmukhaṃ* || 13 *N guṇābhīmukhaṃ* || *ΨPM (not p) prāyāt, Pr prayātaḥ* || 14 *ΨPPrMp asmin* for *tasmims* || 15 *Pr i, om. ti e* || *ΨPPrP (not M) om.* all between *prāyāt* and *atha*, l. 18. In *p* the missing text is supplied in the margin by a later hand || *M eorppendpy uktaṃ | pātālavāsy ahaṃ nāgaḥ | tat trayā kārye smarāṇyabham ity uktvā pātālaṃ prāyāt | keṣa iti śopy uttārītaḥ &c.*, l. 20 || 16 *bh bhavate*, which a corr. corrects to *bhavatā* || 18 *N om. sa* || *N om. one mukuḥ* || 19 *ΨPPrP māmāpy* || 20 *N tendbhikitaṃ* || 22 *ΨPM enam* for *evam* ||

## Page 63.

1 *Pr smṛta* || 2 *M veditāny* || *bh āsvāsitasva (?)*, corr. by cop. to *āsvāsitas ca*; *N āsvāsitasva sa naiḥ* || 4 *N nivṛtyam* for *nityam* || *bh bhavataṃ, N bhavanṭam* for *bhavatā* || 6 *ΨPPrM graiveyakādikaṃ* || 7 *N om. ca* after *uktaṃ* || 8 *N tat sakāmata sarvaṃ* for *tatsuktaṃ etat sarvaṃ* || *N prasuptam* for *suprayuktaṃ* || *Pr va* for *tava* || 9 *A* corr. of *bh* corrects *nimittaṃ* to *nirmittaṃ* || *ΨP bhagavān* for *bhavān*; *Pr bhavān*, but one akṣara before *vān* del. with gamboge || 10 *Pr vrāhmaṇa tat gr°* || *Pr sa māmāropakūrī* || 12 *bhNΨPPrMpBh pādūrgā°*; *A* with us, but apparently corr. to *pādūyārgahāsina°*; *Bh pādūrgāhāsanaśānakhādānapānabhōjanādīsatkriyāṃ* || *bhN°svādāna°* for *°khādāna°* || *N ādisamatu* for *ādisatu* || 19 *N dr̥ṣṭvā°bravīt, om. rājā* || *N trayārdam* || 23 *M bādhanitvā* for *bandhayitvā* || *N śulim*, corr. by cop. to *śūlīm* || 24 *N ārohayati, Pr āropayati* ||

## Page 64.

1 *Pr taś* for *taś* || *Pr buddhena* || 2 *ΨPPrMp āgatyaḍbravīc ca* || *bhN ins. te* before *taḍ°* || *bhNAΨPPrM asmad*, *Bh asad*, apparently corr. to *asād* by cop., for *asmād* || *N mumoca* || 4 *PrM dakṣyāmi* || 6 *ΨPM hastasparśān, Pr hastasparśyān* || 7 *M dr̥ṣṭā* for *daṣṭā* || 9 *N gārūḍika-tāṃtrika°, om. māntrika°, P°māntrikabhaisajikā°, om. tāntrika*; *L°mātriga-tāṃtrikabhaisajikā°* || *bhN°kānā°* for *°kānyā°*. *Bh gārūḍikamāntrikā bhaisajikā anyadeśavāsinaḥ, A gārūḍikā māntrikā | tāntrikā bhaisajikā anyadeśavāsinaḥ* || 10 *bhN samuparacitaṃ* || 11 *N bhramān* || 15 *ΨP°mātrā tāṃ, N°mātrāṃ* for *°mātrāt tāṃ* || *Pr°kṛtamān* || 16 *N pratyupajīvitāṃ* || *N om. tasya* || *bh pūjāṃ ca gan°ca*, the first *ca* deleted by copyist || *N om. ca* before *kṛtvā* || 17 *M anam* for *amam* || 19 *M m* for *sarvaṃ* || *bhN atha (N i) gatārthena* || 20 *N mantrivena* || 21 *bhNΨPPrP (not*

MBh) °sujana° for °svajana°, A sarvasajjanasametena, corr. from suhṛ(ṽ)tsajjana°; Bh suhṛtsvajjanasametena || A ΨPPrM bhogādi°, Bh bhogādinā tuṣṭend° ||

## Page 65.

1 N °vārana° for °vānara° || After iti, ΨPPrMp ins. 9 (1) kathā; P adds śrīḥ; Bh navamī kathā || flourish || 2 ΨP om. vā || 4 ΨP vinirvarttagitum || M sakaḥ for śakyah || 8 bhNAΨPPRp nivāraṇīyāḥ, M na vāraṇīyāḥ; A suhṛdah kleśapathān nivāraṇīyāḥ; Bh and Śār. with us || 11 N tathā ca || Pr om. yan || 13 ΨP śrī || N damanaṃ for na madanaṃ || 14 N ayamtrīṇaṃ || Over ayamtrīṇaṃ, gloss in bh: na phosālāve, and gloss on the last part of pāda 4: āpatśalerave (or °be) dṛṇapāme || 15 ΨP bhujamgaḥ sra°; M bhujamgastastari pi vā || 16 M vasanonmukhaṃ || 18 N vijñāpyamānā || M om. the words between pravartante and bhṛtya°, writing nṛtya° || M āyāte for āyatan || NPr dukkhaṇāpāte || 19 bh vāhyah, N bāhyah for grāhyah || 24 N simhar āha || 26 bhN puruṣaś carati || Ψ tvariti, corr. to our reading; p svariti || M bhayāt pūrvaṃ harttu vā || 28 N piṅgalakar āha || Ψ and perhaps bh śasya°; Pr °bhakṣyo, ΨPM °bhakṣo for °bhoktā; but cp. Śār. 30, 13 || N katha sau || 29 N om. sa before śaṣṭabhuk || bhΨ śasya°, Pr śisya°, Bh tṛṇabhuk, A with us || N vedapādā || ΨPPrMp transp.: piśitabhujō (Pr add. ḥ) deva°; but cp. Śār. 30, 14 || 30 bhN bhojyaputāḥ, ΨPPrMp bhojyabhūtāḥ; Śār. Bh with us. A bhojṛbhūtāḥ || N tadāpy || N ins. evam, corr. by cop. to enam before anarthaṃ || bhNΨPPrM (not ApBh) om. na before kariṣyati || 32 N jagati drohe || 33 In bh gloss on tejayati: tīrīkaroti ||

## Page 66.

1 N simhar āha || bhNΨPPRp (not AMBh) tvām, corr. in p into thaṃ! || 4 N praveksyaṃ || 5 N pariśramaḥ || 6 N dumdukasya, M dumdakasya || M mamtravisarppinī || 7 L<sup>1</sup> om. katham etat || PL<sup>1</sup> damana, om. kaḥ || 9 M anasyadṛṣaṃ || 10 In bh gloss on yūkā: jū || 12 Ψ puṣya, bhNPPrM puṣpā, Ap puṇyā for puṣṭā; Bh with us || 13 ΨP samertā || N dumduko || 15 bhMp °subhaya° for °m ubhaya° || 17 M daivavāśāte for daivavāśān || 19 Pr samāyātā || 20 N ma for mā || After kutaḥ, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between kutaḥ and our stanza 257: uktaṃ ca | ehy āgaccha samāviśaṣaṇam idaṃ kasmāc cirāt dṛśyase kā vārttā kim u (Pr a for u) durbalo °si kuśalaṃ prīto °smi te darśanāt | evaṃ nīcajane °pi yujyati grhaṃ prāpte satāṃ sarvadā teṣāṃ yuktam aśamkitena manasā harṃyāṇi gaṃtuṃ (gaṃtuṃ being corrected in bh from some other word which I am unable to make out) sadā || oḥ 3. NΨPPrMp have the words uktaṃ ca and the stanza in the text, ΨPPrMp transposing kasmāc ciraṃ (!) dṛśyase (Pr °te for °se) and prīto °smi te da°. The

third pāda runs thus in ΨPrMp: *ity evaṃ* (Pr *eva* for *evaṃ*) *gṛham āgataṃ prajāyinaṃ ye bhāṣayanty ādarāt*; in d they read *gehāni* for *harmyāni* || A.Bh *kutaḥ* | *gurur* &c. with us || 22 Pr *eka* || 23 Pr *eka*° for *aneka*° || Ψ° *prākārāṇi*, corr. to our reading, apparently by cop. || 24 N *āsvā*, om. *ditāni* ||

## Page 67.

1 N *manoratham* || 3 M *atkirodhānamdamnāmayatayā* || ΨP° *paśalatiḥ* || 4 bhN *sthalajalajakhecarā*°; P *sthalajalajakhecarā*°; M *sthalajalajasakhevarā*° || 6 M ins. *āsvādād* after *prasādād* || P *āsvādayitum* i so 'bravīt || 7 NP so 'bravīt || 8 N *asmacchayanād* || 10 M *kāyaṃ* for *kāryaṃ* || M om. *na* || 11 Pr *vi* for *vai* || 12 N ins. *uktaṃ ca* before *tataḥ* || 14 p *kaṇāmṛtaka-thānake* || Pr om. *tayā* || 17 Pr *vrahma* || 19 M om. *vā kā* || 20 N *navasamāgatvāt*, M *navasamāgamatatvāt* || 21 N *yadā* for *tadā* || 22 Pr *deśakāle* || ΨPr (not p) M ins. *ca* after *evaṃ* || 24 N *dr̥ṣṭapradeśe* || N *dr̥ṣṭo* for *daṣṭo* || M *ukrādādhe* for *ulkādagāha* || N *vr̥ścikadr̥ṣṭa* *iva*; M om. *vr̥ścikadaṣṭa* *iva* ||

## Page 68.

1 bhN *tvartitaram* || ΨPr *pr̥ṣṭadeśaṃ*, p *pr̥ṣṭadeśaṃ* || 2 Pr *parivartakam*; *parivartakam* also A (spelling 'rtta°); Bh *parivarttina* || ΨP *duṣṭo*, N *dr̥ṣṭo* || 3 Bh *kim api sveḍajātām* || P *kiṃci* | *sthadajavacanāṃ śrutvā* &c. || bhNΨMp *anveṣayeti*, Pr *anveṣayati*, A *anveṣaya iti*, Bh *anveṣayatha*, om. *iti*; cp. *tair*, l. 4. The reading of the other MSS. seems to go back to some copyist, who took *parivartakam* for the designation of a royal official; but it is a gerund in *am* enlarged by *ka* || Pr *rājāvaca* || 4 N *duṃḍuko* || 5 M *dikāṃ* for *diripikāṃ* || 6 ΨPr *maṃtavisarppinī* || ΨPrMp ins. *nāma* before *vidhi*° || 8 After *iti*, ΨPrMp ins. *10 kathā* || 10 N *tyaktā svābhyaṃtarā*; ΨP *tyaktā* for *tyaktāḥ* || N *bāhyā svābhyaṃtarikṛtāḥ* || 11 In Ψ, a later hand notes in marg. the reading which the textus simplicior has in the fourth pāda: [*ya*][*śhā*] *rājā khukhuda[vaḥ]* | *iti vā pāṭhaḥ*. The bracketed akṣaras have now almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || 12 N *piṃgalakar āha* || M om. *katham etat* || 14 In bh gloss on *asti*: *gate* || Bh *kasmim̐sci*, p *kasmim̐scin* || M °*pari*° for °*parisara*° || bhNAΨPrMp *jam-buko* (N *jambūko*) *nāma caṃḍarava iti*, p *jambuka iti nāma caṃḍaravaḥ*; Bh and Śār. with us || 15 Pr *sa kaddhāram* || bhN *kṣipāṃ* || 17 In bh by a later hand over *sārameyaḥ* in marg. *kutarāṃ* || 18 N *bhayaṃkarātrava-rasta*° || Pr *pālāyamānāḥ*, Ψ *pālāyamānāḥ* || 19 ΨPM (not Prp) *anupaviṣṭaḥ* || 20 In bh, a later hand corrects *yathāgataṃ* to *yathāgate* || 21 N *mīṭikā*° || 22 ΨPr (not p) °*saṃjitaṃ* for °*rañjitaṃ* || bh *saṃvarttinaḥ* ||

## Page 69.

1 bh 'syḍgamaṃ; N syḍgamanam, corr. by cop. to syḍgamataṃ; ΨP py āgamaṃ, p pyāgamanam; Hamb. MSS., APrMBh with us; Simpl. h kutōbhyaḡataṃ ॥ ΨP vijñāte ॥ 3 bhNAΨBh and Simpl. Hh vimdyān; in h anusvāra del. with gamboge; Simpl. I with us; Pr vandyā; M vadyān ॥ 4 bhNΨPPrMp and Simpl. h chreyam; A and Simpl. H śreyam; Bh śriyam Simpl. I chriyam ॥ 6 bhNΨPPr vrajata, A brajata, Simpl. h vrajataḥ, Simpl. H vrajathah; Bh and Simpl. I with us ॥ 8 Pp °pañjarāmtasthāḥ ॥ 9 Pr °hiraṇa° ॥ 12 N sthagittkūṃ ॥ 13 bh ins. ca after °dhāratvam ॥ N yena for ye ॥ 15 ΨPPrMBh rājya for rājye; A om. rājye. Read rājyaśriyam with the Ψ-class? ॥ 16 Pr pura, om. taḥ (at the end of a line); ΨPMPBh puraḥ; Simpl. Hh tatpurataḥ ॥ 19 bh ṣulakita°, corr. by a later hand; NΨ pulikita°, but in Ψ corr. by cop. ॥ 20 ΨPPrM tārasvareṇa ॥ 22 In bh gloss on vāhitā: vaṃcitā ॥ 24 Pr palayitum, corr. to palayitum ॥

## Page 70.

1 After iti, Pr adds 11 kathā, Ψ kathā, with a small 11 over the line by cop.; p kathā, P kathā ॥ 11 flourish ॥ ॥, M kathā ॥ 11 ॥ Pr piṃgala āha, N piṃgalakar āha ॥ 2 bhNΨPPrBh śrastāṃgo, M sastāṃgo, A grastāṃgo ॥ 3 Pr adi for adya ॥ N devapādāṃkitam ॥ 5 N uktyotthāya ॥ 8 bh arivrtam, NPr anivrttam ॥ 9 Pr om. 'py a ॥ 10 p tathā ca ॥ Pr janmāpi dukkhāya ॥ 11 N sevakāvrttir ॥ 13 Over rkha of mūrkhah cop. of Ψ writes ṣa; P mūrṣah ॥ 14 bhN āhārann ॥ M svāsthō ॥ 15 In bh gloss on vakti: kutaru ॥ Before vakti in Ψ vya, del. again by cop. ॥ Pr va for na ॥ Pr sacako for sevako ॥ bh 'pīja, N pīja for 'pīha ॥ 17 In Ψ carati corr. from carita by cop. ॥ 20 ΨP °parokṣaḥ ca, corr. in Ψ by later hand to our reading ॥ bhN parivittānuvarttinah ॥ 22 bhN pratyāsatyam, corr. by later hand in bh to pratyāsaktim; in Ψ gloss on pratyāsattim: āsannatām ॥ 23 In Ψ gloss on avakīrtamanās: sāvadhāna ॥ 24 P sadṛśyam ॥ 26 bh sumuṣṭend°, N suṣṭend°, ΨPPrMp supuṣṭend°, pu being corrected in p from some other akṣara; Bh supiṣṭend°; Hamb. MSS. and A with us. We should perhaps read sumiṣṭendāpi, as the author uses the compound miṣṭānna p. 137, 13 ॥ 28 bhN ko for karu ॥ 29 bhN cīṃtya ॥ M om. muhur ॥ 30 om. damanakasya ॥ 33 ΨPPrM °bhakṣaṇām ॥

## Page 71.

1 bhN āgataṃ; p āgamaṃ, corrected to ā°; M āgama ॥ N tad ya namta-ram ॥ 3 ΨPPrMp upagataḥ ॥ N samjīvakar ॥ 4 bhN rājñā ॥ 9 NΨPPrMp apūrva°; M apūrvapratimānam viśeṣo ॥ 10 bhNAΨPPrMp yat for yaḥ; Bh (reading pratibhāviśeṣo) yaḥ with us. Śār. also yaḥ ॥ 15 ΨPPr °vikṛti° ॥ 16 Ψ jvāyate ॥ 18 bhNPPrMp saduḥśaham, A suduḥśaham, Bh



*suduḥṣaḥam* ॥ 19 N *dr̥ṣan* ॥ 22 N *kukukā°* ॥ 23 M om. *damanaka* ॥  
 N *nimittā°* ॥ 24 ΨP *pararaṇḍhrāṇveṣiṇāś ca* ॥ M om. *evam etat* ॥ 26  
 N *tatra* twice ॥ 27 M *guṇayātinaḥ* ॥ M *ati* for *avighnāni* ॥ 32 N  
*sukrtān yathā* ॥ 33 bhNAΨPPrMp *aṣaṃbhinnārthamaryādāḥ*; Bh with us ॥

## Page 72.

1 M om. *uktaṃ ca* ॥ 8 N *kaścid* ॥ 10 N *kr̥ḍitaḥ* ॥ bhN 'bhi-  
*varttate* ॥ 12 M *guṇād* for *guṇāśravaṇād* ॥ 15 Pr *tvadako* ॥ P *tavḍṇ-*  
*tikāṃ*, corr. by cop. to our reading; Ψ *tavḍṇkitāṃ*, corr. by cop. to *tavḍṇtikāṃ*;  
 M *tevāṇtikāṃ*, om. *ndyātas ta* ॥ 17 PMp (not ΨPr) *gaṃgā* ॥ p *yāṃti* ॥  
 19 N *pr̥thito* ॥ M *sthāpi* for 'sthy *api* ॥ 20 bhN 'bhāvaḥ *saṃ* ॥ 22  
 N *uṣyase*, corr. by cop. to *uṣyate* ॥ Ψp *asmin sarasī*, but Ψ *ma* in margin, *hā*  
 having disappeared with the greater part of the margin ॥ 23 Pr om.  
*viḥaramāṇayoḥ* ॥ 24 N *ulūkar* ॥

## Page 73.

3 Pr *am* for *aham* ॥ 4 Ψ *ivāḥhāvāse*, *vā* being del. again by cop. ॥  
 7 P *athu* ॥ ΨPPrMp *vane*, om. *padma* ॥ 10 P *pr̥iyasūbhat te* ॥ Ψ 'haṃ ॥  
 14 bhNΨPPr *vaṇijjāraka°*, Bh *vaṇijjāraka°*; A with us ॥ 15 bhN *pra-*  
*tyāse kālē* ॥ bhN *prayāṇakaśaṃkhaṃ*; AΨPMpBh with us ॥ 17 ΨPM  
*anupaviṣṭo* ॥ N *durnimittāṃ ca°* ॥ 19 Pr 'pyākaraṇaṃ, om. *pūrṇaṃ*; N  
 'pūrṇabāṇaṃ ॥ N *ca ulūkanīḍamikaṭavāsi* ॥ 21 bhNΨPPrM *a° vi° ca*  
*goṣṭivād iti*, p *goṣṭi iti*; Bh *akālacaryā iti*, A with us. Then ΨPPrMp ins.  
 12 *kathā*, P adding "flourish" ॥ 22 P *viṣamacittas* ॥ After *sarvathā*  
 (Pr 'thāḥ) ΨPPr the figure 12 ॥ 24 N *viṣakum̐bhapa°* ॥

## Page 74.

2 N, misreading the old-fashioned *jḡh* of bh, which is almost the same as  
 in our specimen, vol. xi, Table II, no. 9, l. 3 b: *saṃprojjitā°*, P *saṃprejhitā°* ॥  
 3 bhN 'praśneṣu (N 'en° for 'śn°) *svinnom̐ttaraḥ* ॥ 5 In bh gloss on *śikṣito*:  
*bhaṇyo* ॥ 7 M *citra°* for *vicitra°* ॥ 8 bhNAΨPPrMpBh *paśūṇyā°* ॥  
 ΨPPrMp *vinayābbhimāna°*; Pr 'mali, om. *naṃ* ॥ 12 N *grāhivittāṃ* for  
*cittagrāhi* ॥ 14 bhΨ *śasya°*; A *śaṣṣabhakṣyaḥ*, Bh *śiṣyabhakṣyaḥ* ॥ ΨP  
*āmiṣaḥbha°* ॥ 15 P *cittāṃ* ॥ 16 Pr *vivāhaṃ saṃkhyāṃ ca* ॥ 17  
 bhNΨPPrMBh *śikharaṃ*, A 'śakharaṃ ॥ 19 bh *dhadāṃtaḥ*, corr. by cop.  
 to *tada°*; N *pradāṃtaḥ* ॥ 20 Ψ 'pr̥ṣitaḥ, corr. over the line to our reading;  
 P 'nr̥ṣitaḥ, M 'tr̥ṣik ॥ 21 M *enaṃ* for *pānaṃ* ॥ 22 M *pratisurabhigaṃ* ॥  
 N *mālatiṃ* ॥ 24 Pr *upahāyāvāṃ* ॥ 26 bhN 'rasāśvādulubdhā ॥ 27  
 bh *tatkarnaṇyavyajanapavana°*, N *tatkarnaṇyavyajapavana°* ॥ ΨPPr 'preṃṣitaiḥ, M  
 'preṣitaiḥ ॥ 28 bhNM *bhūmiṃprāptāḥ*, ΨPr *bhūmiṃprāptā*, P *bhūmiṃ prāptā*;  
 Śār. SPA and Bh with us ॥ 29 bhN *roṣo* for *doṣaḥ* ॥

## Page 75.

1 bh °śyāmābhasaṃ, N °śyāmāmbhasaṃ || 3 M phalaṇakatṛa for phaṇacakra ||  
 bhN °maṇayor || 6 Pr mūrṣe for loke || M ca mūrkhheṣu || 9 N °prak-  
 ṣṇana° for °pramlāna° || 10 M °putrair for °putair || 12 ΨPr kāla ||  
 bhNpBh °racitaiḥ, AΨPr °caritaiḥ, M °varitaiḥ. Our reading is that of  
 Śār. || N prem, then beginning of kḥo, then blank for one akṣara, then  
 cālayan, cā of course being the misread second half of kḥo. In bh this  
 passage has no defect whatsoever || 16 Ψ svābhāvāt, corr. to our  
 reading || N vimṛśateti, ΨPrMp gaṇayati for vimṛśati || 19 M om.  
 kuryuḥ || M uṣṭro || 20 N damanakar || 22 M sāgara° nāma  
 vaṇivā (!); ΨPrp om. vaṇik; p ins. sārthavāhaḥ after nāma || 23 M  
 mūlya°, om. bahu || N °cailakasya || 24 bh (not N) viṭakanāmā u° || 25  
 Pr celakabham || 26 Pr viṣame °smin for viṣamā, asmin || M nā °smeṇ for  
 °smin || ΨPrMp sthānake; the following na is supplied under the line  
 in Ψ || 28 bhΨ śasyaṃ, Bh śisyam, A śaṣpāṇi ||

## Page 76.

2 N om. śiṃhaḥ || 3 bhN atas for atha; in Bh the passage is  
 altered. Śār. and Simpl. Hh atha || 4 bhNΨP °rūpyam; APrp  
 with us. In Bh this passage has been altered with the aid of the textus  
 simplicior || 5 N saḥ for sattvam || 7 Pr tamaḥ for tataḥ || M itīha  
 for iha || 8 N °cittā for °vṛtta° || Pr sārthavāhaḥ for °hāt || Over  
 avagatā, gloss in bh: jñātā || N avagatobhṣyapapattinā; in Ψ gloss in margin:  
 jñātasamāc [the rest -āra ?- torn off with part of marg.] || 10 Our MSS.  
 except Pr with us paṃcageṣu, corrected by gloss. of bh to paṃcameṣu, by cop.  
 of p to paṃcakeṣu, which is the reading of Pr || 11 bhN ātyayikāyadī;  
 gloss. of bh separates yadī from the preceding and the following akṣaras  
 by small vertical strokes over the line || 12 bhNAΨPrp śidamto; in  
 Bh this passage is altered || bhN ayam for aham || 15 Ψ reads exactly  
 as our text; but a corr. adds a second kiṃ over rthe of puṣṭyarthenēti. The  
 r-hook of rthe is in Ψ prolonged to the middle of the horizontal stroke  
 of ne (written [ṇ]). Hence PL<sup>1</sup> adopting the false correction and taking the  
 prolongation of the r-hook as an ai-stroke, puṣṭyarthe kiṃ naiti; M puṣṭyā  
 kiṃ naiti || N śiṃhar || 17 In bh gloss on mamōpānayaadhvam: yūyam  
 bhN teṣāṃ for tato || 18 bhN ūceis for ūcus || 19 N kṛḍayā ||

## Page 77.

1 Pr ins. pavatā after bhavatā || N om. paraṃ || 2 bh(not N) āste,  
 M asmim for asti || N śṛṃgāla || 3 ΨP vinyasya || 4 ΨP tiṣṭatu ||  
 ΨPrMp and Simpl. H om. grhaṃ; BhA and Simpl. Ih with bhN || 5  
 Pr upadīśya for uddīśya || 6 Pr svāmina || 8 N dīśo for devādeśo ||

**11** Over *pāpādhamā*, gloss in bh: *he* || Pr *yaty* for *yady* || ΨPPrMp *vyāpādagisyaṃ*; Hamb. MSS. with bhN || **15** Ψp *pradhānam*, corr. by the copyists to *pradānam*; but the original reading is still well visible || **18** N *abhayaapradhānam* || **19** Pr *eva* for *sa* || **20** Pr *prayati* || **21** bhN *eva* for *svam* || **22** In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss. however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction; hence N reads *atha anyathā asmākaṃ* || **24** M *ya* for *ye* ||

## Page 78.

**1** bhN *tasmād asmābhiḥ* || **2** bhN ins. 'pi before *vaṃ* || **5** PL<sup>1</sup> *yaśmin* for *tasmin* || **6** N *nābhigamḍhe* || ΨPPr(not p)M *bhavaṃti* for *vahaṃti*; but cop. of Ψ adds in marg.: *vahaṃti pāṭhaḥ* || **7** Pr *rācate* || **8** M *tam* for *tān* || **9** bh *mahatī vesthā*, corr. by gloss. to *mahatī vecchā*; N *mahatī vascchā* || **10** bhN *kṣudrāt* for *kṣudrogāt* || **11** N *paralokasya pra* || ΨPPrp *śarīra*°, M *śarīre*° for *śvaśarīra*° || **13** N *bhṛtyeṣu* for *bhṛtyasya* || **16** ΨP(not PrMp) om. *prāptaṃ* || **19** Pr *devasyāpyūgātānā mama* || **20** bh *svarggaśaktir*, N *svargaśaktir* || **21** N *mṛtyo* || **22** In Ψ *padam* corr. from *madam* by cop. || **23** ΨP °*bhakṣiṇāt*, in Ψ corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *i*, looks like part of the *i*-stroke with a dot to its right, the angle being not closed ||

## Page 79.

**5** N *prāpta* || **6** Over *apasara*, gloss in bh: *tvam* || Pr *tathānuṣṭitaḥ* || **8** PPrp °*dhāraṇam*; M *prāṇam* for *prāṇadhāraṇam* || ΨPPrMp add. *yataḥ* after *uktaṃ* ca || **12** bhN *svalpakāyaś ca jā*° || Between *svajātyaś ca* and *nakhā*°, bhPPr ins. *śāca*, NΨ *śvāca*, M *śvāva*; p *ścāravaca* deleted by smearing with gamboge; A ins. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || **13** N *dvīpi* for *prāṇaiḥ*. This seems to have been, in some previous MS., a correction of the faulty *dvīpi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || **16** ΨPPrM *etadartham* || M *samsaṅgam* for *saṅgraham* || **17** M °*vasāneṣu* for °*vasāneṣu na te* || **18** N *aparasaratu* || ΨPPrMp *prabhūṃ*; Pr om. *svaprabhūṃ* || **19** N *dvīpi* (see remark on 79, 13) || **20** N *sarggavāsaḥ* ||

## Page 80.

**1** Pr *śobhanāny* (om. *vacanāny*) || **3** ΨPPrMp *vijñāpayāmi* || **4** Pr *yuktaṃ muktaṃ* || **5** bhNΨPPrp *nakhāyudhatvāt katham*, M *nakhāyudhatvā katham*, A *nakhāyudhatvāt tat katham*, Bh *nakhāyudhas tat katham* || **7** N

*manasyāpi* || 9 In bh, *viñāpayāmi* has been corrected, perhaps by cop., to *viñāpayāmi*, but the correction is not very clear. N with the other MSS. || 12 N *mayobhaya°* || 13 bh *pa*, N 'pa for 'pi || M om. *nti tām ga* || 14 N *projjita°*, a misreading originating in the old-fashioned form, which *jñ* has in bh; see remark on 74, 1 || M om. *yām gatim* || 16 Pr om. all between 'nayo and *bahavo*, l. 21, inserting the missing text after *rājā*, l. 22, and repeating the words from *bahavo* to *rājā* incl. || 17 N om. *taḥ a*, writing *bhaksitoḥam* || 18 After *iti*, ΨPrMp add *kathā* || 13 ||; P adds a flourish || 20 bh *grāhraparicāra* and 'paricārā || 22 N *liṅyeta* (*pse* in bh resembles *ṇe*); M *lipsate* || bhNPr (in both places, see above, l. 16) 'pravāritas, M 'pravāritas, p 'prasāritas; AΨP with us; Bh 'pratāritas ca || P vicāritas-turājūvicārākṣamo for vicārākṣamo || 24 P *paricāro* || 25 ΨP *āhaḥ* ||

## Page 81.

3 Pr *pathyodanam* || bh *mahāṃjanastambhām*, corr. by corr. to *mahājana-*  
*stambhā*; N *mahājanaastambhām* || 6 ΨPrp *bhāyānakam*, P *bhākānakam*;  
M *bhāyānaka* || 8 In bh gloss over 'dupasarpānam: *sevā* || ΨPrp *evāsreya*,  
in p deleted again || N om. *iti* || Gloss of bh in margin *rathakāreṇōktam* ||  
10 M *bhaksitavyam* || NΨPrMp *bhrātrjāyopa°* || 11 N *tataḥ* for *yataḥ* ||  
13 bhN *bhaksā°* || ΨPrMp om. *ghṛta*, which in p is supplied in the  
margin || 14 A 'sākhavartti°; Bh with us || N 'khādyā for 'khādyaka° ||  
15 Pr *kṛtaya* || 16 Ψ *pradatta*, bhN *pradattā*, corr. in bh by corr. to our  
reading || 17 Ψ *pratyaham āgamtavyam*, but *trā* add. in marg. by cop. || 18  
M om. *ca* after *evam* || M *prtipūrvam* || 19 In bh gloss on 'vihitasauhi-  
*tyaḥ*: *trptaḥ* || 20 Pr om. *na* || 21 bh *gacchasi*, N *gacchāsi* ||

## Page 82.

4 Pr 'māsena || 5 ΨPrp *tat śrutvā* || Over *karisṣyāvaḥ*, gloss in bh:  
*āvām* || 7 N *bhavatopi* || M *viśeṣam*, om. *viśiṣṭam bhakṣya* || 9 N transp.:  
*atha ra° simham dūrād eva duṣṭa°* || 11 bhN jump from the first *ārūḍhaḥ*  
to the second *ārūḍhaḥ*, l. 12, om. one of them and all between them || 12  
Pr *āyāntam* || 15 After 'yāsritānām, ΨPrMp add *14 kathā*; P adds  
a flourish || 17 M *mṛdu nāny*, om. *nā salilena khanyamā* || 18 In bh  
gloss on *avapūṣyanti*: *nāṣam prāptuṃvanti* (!), in Ψ gloss by cop. *hīnāni*  
*bhavanti* || 19 In bh gloss on *upajāpa°*: *bheda* || 21 Pr om. *yuddhāt* ||  
N *yuddhate*, a misreading for the old fashion of writing *e* by a vertical  
stroke before an aksara || 22 N *ye* for *yūn* || Pr 'saṃdhais || 27 Pr  
*sukkhāvaddhan* ||

## Page 83.

2 bhAΨPrMpK unmetrically *dvipaturagasacūmarāḥ*, N *dvipaturagasa-*  
*mācarāḥ*; Bh with us || 6 bhΨPrMBh *tathāpy*, A *tathāpi*, N *tayāpy* for

*tad apy* || bhN *uktam* for *ayuktam* || 9 M om. *ca* after *āha* || 12 N *ṭididibhād* for *ṭiṭṭibhād* || 13 Between *etat* and *damanakaḥ*, M ins.: *damanaka āha katham etat* || 15 bhN  $\Psi$ PPPrM *jūṣa*°. Corr. of bh writes *ū* over *jū*; ApBh with us. As to the origin of the corruption see the form which *jḥ* has in our Table II, no. 9, 1. 3 || 17 N *parvrtā* for *pativratā* || 18 N *datukāmābaddhaphalā*; Pr *lāvaddha*°; M *ṣalā* for *ṣhalā* || 20 M *prasave* ||  $\Psi$ Pp *ṭaṭṭibho*, in p corrected || bhN *natv* for *nanv* || 21 N *prasavēti* || 22 Pr *abhyarthak* || bhN  $\Psi$ PPPr *sa dūram*; correct our text, which gives the reading of ABh || 24  $\Psi$ PPPrM (not p) *eva* for *eṣa* ||

## Page 84.

2 N *drṣṭvāiva* || M om. *durāsadam kopayati* || 3 N *grīṣmātapas ta*° || 4 N *madāmdhasya nāgasya* || Over *nāgasya* gloss in bh: *gaja* || 6 Pr *maru*, om. *ti* || M *prabhāke* for *prābhātike* || 8 M om. *kumbha* || 11 Over *apahara* gloss in bh: *tvam* || In bh gloss on *matto*: *sakāsūt* || N om. *pādas d* of *āryā* 320 and *ab* of *āryā* 321 || 14  $\Psi$  om. *sā*, but cop. supplies it in marg. || 16 N *hānyā* for *hāsyō* || bhN  $\Psi$ PPPrM *bhaviṣyati*, A *bhaviṣasi*, Bh *bhaviṣyasi* || 17 In bh gloss on *hadate*: *karoti* || 18  $\Psi$  *vātmanaḥ* ||  $\Psi$ PPPrM om. *svayaṃ* || Pr *sārāsāre*, om. *iti*;  $\Psi$ Pp (not M) *sārāsāreti* || *vetti* all our MSS. || 19 Pr *ākhā* for *ātmā* ||

## Page 85.

2 N *kāṣṭābhṛṣṭo* || 3 N *ṭiddibhar* || 5 In  $\Psi$  *nāma* added over the line by cop. || 8  $\Psi$ PPPrMp transp.: *sara idam* || Pr *anya* || 11 N *vigogaḥ dv*°,  $\Psi$ PPPrM(not p) *viyogāt duḥkhāc* || bhNM om. *ca*, writing bhN *duḥkhād*, M *duḥkhān* || 17  $\Psi$ PPPrMp *sahānetum* || 18 bhN *asy*,  $\Psi$ PPPrM(not p) *abhy* for *asty*; Bh with us; A *asty apāyaḥ* || 19 bh $\Psi$  *daṃtasamḍeṣena*, but in  $\Psi$  the *e*-stroke deleted again by cop., N *daṃtasamḍeṣena*; A *daṃtaṃ sadamṣamḍeṣena*, Pr with us ||

## Page 86.

1  $\Psi$ P *pyaṣṭi*° for *yaṣṭi* || 2 N *bhaviṣyati* || 4  $\Psi$ PPPrMp *nagarasyō-pari*°; ABh with bhN || 7 M *śrutvā palād*, om. *sannamṭkyuṣ cā*; Pr ins. *am* after *cāpalād* || 8 bhP(not p) *bravan* ||  $\Psi$  *eva dvāśrayāt*, corr. by cop. to *evāśrayāt*; hence PPrMp *evāśrayāt* || 9 Pr *nititah* || 11 N om. *ham* || Before *iti*, bhNA  $\Psi$ PPPrMp ins. *api* (*hitakāmānām api iti*); Bh with us || After *iti*,  $\Psi$ Mp ins. *kathā* 16, PPr *kathā* || 16 || P adds flourish || 13  $\Psi$ PPPrMp *matir tathā* || 14 bhN *ete* || P mukham || In Pr gloss by a later hand on *yadbhaviṣyo*: *daivaparo* || 15 M *sā kathāiti* || 17 bhNA *drahe* for *hrade*; in bh gloss over *drahe*: *hrade*; Śār. 45, 8 with  $\Psi$ PMp || M *mahākāyo*, om. *yās tra* || 18 N ins. *ca* after *vidhātā* || 20 Pr *mateyabamḍhānām* ||

## Page 87.

1 Pr *paresvo* || 2 Pr *apicchinnam aśrotasam*; in Ψ, *avi*° corr. from *api*° by cop. || 5 N *tatsamayopacitā*[corr. by cop. to °*ta*°]*karmanā* || 7 N *tā* for *vā* || M om. *vā na vēti* || bhN *cēti* for *vēti* || 8 Pr *parivaktum* || 9 Pr om. *ca* || 11 Pr *siddhyati* || 12 bhNΨPPrMp *eva* for *eṣa*; ABh with us || 14 bhΨPPrM °*samete*; ABh with us || 16 bhNAΨPPrM *jalasyāmtar*, cp. Śār. 46, 1; pBh with us || 17 bhN *jalād* || 18 N *sthitaḥ* for *sthāpitaḥ* || bhN *jalāśrayam*, Bh *jalāśraye*; A with us || N om. *pravīṣṭaḥ* || 19 bhNBh *samullasan*; A with us || Pr °*laguṭa*° || bhN °*jarjitaśarīraḥ* || 20 Pr *taḥ* for *taṭṭi* || 21 N *bravīt* || After *iti*, p adds *kathā*, ΨPPrM 17 *kathā* ||

## Page 88.

1 bhN *tatra* for *tan na*, in bh corr. to our reading by corr. || 4 Pr *devaḥ*, bhNp *iva* for *divaḥ*; in N, *h* has been added subsequently || 8 bhN *śiśūnām* for *sūnyam* || 9 bh transp.: *yad ā° me*; N with the other MSS. || 11 ΨPPrMp ins. *jan* before *na* || 13 For *bhadre* Pr *ṭi*[this corr. from some other akṣara by cop.]*ṭi*, with *bhī* add. over the line || ΨPPrMp *yad* for *yāvad* || 14 Pr *āyaputra* || 15 ΨPPrM *samudre* *vigrahaḥ*, but cop. of Ψ adds *na* exactly over *dre*; p *samudreṇa* *vigrahaḥ*, corrected by third hand to our reading || 16 M *apidaitvātmataḥ* || bhN *samutsakaḥ* || 18 N *prāha* || Pr *priyam* || 20 Pr *krtrō°* ||

## Page 89.

1 In Ψ gloss by cop. on *viprudḥ*: *bimḍu*; the same gloss in p by third hand || ΨP °*vāhinyām* || At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (incl.) 88, 21 to *camvā* incl., but this repetition is bracketed by cop. || Pr *aśrayethajalpitenā* || 2 N *prāha* || 3 ΨPMP (not Pr) *anirveda* || bhN °*sannibhāḥ* || 5 N om. *yataḥ* || 6 Pr *pau*, om. *ruṣam* || 10 M ins. *hiṃ* between *api* and *vihagān* || 12 bh *samudro*, and an *o*-stroke over the line, corr. by corr. to *samavā*; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jahadurjayaḥ*, *jaha* being again corr. into *hi*, the reading being now *samavāyo hi durjjayaḥ*; but the corr. adds beneath the line *samudāyo hi*; N *samavāyo* for *samudāyo* || bhN *hi durjjayaḥ* for *jayāvahaḥ*. Hamb. MS. H *balāvahaḥ*; Bh *samavāyaḥ sudurjayaḥ*, A with us || 13 The *ṣ* of *āveṣṭyate* in bh is so small, that *ṣṭya* looks almost exactly like *dya*; hence N *āvedyate* || 15 bhNAΨPPrMp *caṭakā*; but cp. p. 90, ll. 3 and 15. Bh with us || 16 bhN *mahatām ca virodhena* || 17 M *ṭiṭṭibha prāha* || 19 Ψ °*gahane pra°*, corr. to our reading by cop. || 20 Pr *saṃtatikāler* for *saṃtatir* || 22 N *caṭakayugmam āśritām* ||

## Page 90.

1 In Pr gloss on *puṣkarā°* by later hand: *śuḍādamdeṇa* (!) || P *śrīrñāni* ||  
 2 Ψ *caṭakayugā*, writing the following *lam* so as to cover part of the wrong  
*ā*-stroke; P *caṭakayugālam* || 3 N *sthāpatya°* for *svāpatya°* || 5 M  
*tadadu* [2nd hand adds *h*] *khita*, om. *duḥkha* || 8 bhΨPPRMP om. *ca*  
 before *mūrkhānām*; bhΨPPRM insert it after *mūrkhānām*; NABh Hamb.  
 MSS. with us || 11 ΨPPR *taddūḥkkhāl* || Pr *anertho* || M *niṣevatā* ||  
 13 M *upatiṣvati* || 15 ΨPPR (not p) *caṭakā*, M *chaṭakā*. bh seems to  
 have had originally our reading, but corr. to *caṭakā*; N with us || N *madān*  
*ma saṃ* [*saṃ* deleted by cop.] *ma saṃtāna°* || 17 bhNAΨPPRM Bh *kimcid*;  
 see above, p. 32 || 18 bh *vinivartate*, but *vi* del. by cop. N with us || M  
 om. *viṣamāsu* || 20 ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a*;  
 but with bhNPr the Hamb. MSS. have exactly the same readings as our  
 text, except Hamb. MSS. *kṛtaṃ* for *naraṃ* || Pāda c in M only: *upakṛte*  
*yoḥ* || 22 Pr jumps from the first *syād* to *syāt* 91, 2, om. one of them and  
 all between them || 23 N *sarpo* for *sarvo* ||

## Page 91.

1 M om. *tathā ca* || 3 Pr *nivṛttiḥ* || 4 Pr om. *param* || 6  
 bhNAΨPPRMp *caṭakayā*; Bh with us || 7 bhNAΨPPRp *caṭakā*, M *caṭa*  
*kām*; Bh with us || 8 N *sāhūryaṃ* || 9 N *maṣṣikā prāha* || N *bhadre* ||  
 10 N *janṭūko* || 13 ΨPPR *vikalpyante*, M *vikalyaṃ* for *vikalpante*. In Ψ  
 gloss by cop. *vikalpyaṃ na prāpt[avyam i]ti* 12 *jñāyā*. The bracketed  
 syllables I supply by conjecture. In the MS. they are torn off with part  
 of the margin || 16 In bh *janasya* corr. to *gajasya* by corr.; N with us ||  
 N *gatā* for *gatvā*; M *gatāsyā* for *gatvā tasya* || 17 N *nimūlito* || 18 Pr  
*taṭa°*, om. *gartā* || 19 N *jalāśraye* || bhNΨPPRMp *muktvā* for *matvā*, in p  
 corrected to our reading, which is that of A. Bh *gatvā* || 20 bhN  
*patitah*, *ta* being corrected by the copyist of bh from *tva* || 21 ΨPPRM  
*nimūlītākṣaḥ* ||

## Page 92.

1 bhNAΨPPRp *caṭakā*, M only *vaṭa*; Bh with us || After *iti*, Ψ adds  
 || *kathā* 18, P *kathā* || 18 || flourish ||, Pr 18 *kathā*, M *kathā* || 18 || 2  
 bh *suhṛtsamudāyena*; N *suhṛtsamudāya vinā na* for *suhṛtsamudāyena* || N om.  
*iti* || 5 N *tenaivam* for *naivam* || 7 N *loha°* for *loṣṭa°*, omitting  
*nicayāḥ* and the following words to *śya* (excl.) of *mahodādhivigrahasya*, l. 9 ||  
 bh *niṣcayāḥ* || Pr *pūrayāmiḥ* || 9 N *prāttakālam* || 10 N *nyagrodha*  
*vāṣā* || 11 M *vāsyati* for *dāsyati* || 12 N *śrāvyam* || M *vṛddhā ye*, om.  
*nām te vṛddhā* || N om. *hi* || 22 bhN *kāte kramāt* ||

## Page 93.

1  $\Psi$  *kathācit* || 2 M *āhārārtha* || 3 Pr *hamsāvāsedu* || 4 M *kṛtāhārā* for *°vihārā* || 6 bhN *°baṇḍha*° for *°bandhana*° (N *°gyasanam*) || M *na* for *mama* || 7 N *sarvēpi vi*° || bhNA $\Psi$ PPrM (not p) *sma*, in A visarga added over the line; Bh with us || 9 M *athāsan prāha* || bhNA $\Psi$ PPrBh *kuruta*, M *kurut*. M's reading is to be explained by an aistroke of °*तिस्* (i.e. *°tais*) l. 12, whose left-hand end goes exactly to the nether end of the vertical *ta*-beam and which looks like *virāma* || 10  $\Psi$ PMp *sameti*, Pr *samete* || M *hir* for *bhavaḍbhīr* ||  $\Psi$ PPrMp *mṛtarūpeṇā*° || 14  $\Psi$ PPrP *viśrabdhāmatinā*, M *viśnaṣkamatinā* || 15 L<sup>1</sup> ins. *sa* after *krameṇa* || N *sarvepi* || N *°miti*° for *°mati*° || 18 After *iti*,  $\Psi$ Pr add *kathā* 19 ||, P *kathā* || 19 || flourish ||, M | *kathā* || 19 ||, p *kathā* 10 (!) || 19  $\Psi$ PPrMp ins. *pi* after *sarve* || N $\Psi$ PPrP only *hamsāmṛtikam*, M *hamsātīkam*; ABh with bh || 21 M *eka* for *eva* || 22  $\Psi$ PPrM *ākramḍaraveṇa* || 23 M om. *'pi* after *garuḍo* ||

## Page 94.

1 bhN *samāyātaiḥ* for *samaye taiḥ* || M *°viyogakam duḥkham* || 2 N *patirājñe*, corr. from *patirājya* by cop. || 3 bhN *°jivito* || 5 In bh gloss over *pracchannam*: *guptam* || 6 M *huruḥ* (sic!) ; Pr *kuḍaḥ ke*, om. the following akṣaras to *nagātro*, l. 10 || 10 Pr *ta* for *tatra* || 12 Pr *sarvataḥ* || N *°tacum* for *°tanum* || 13 N *upagato* || 16 Pr om. *tan* ;  $\Psi$ PMp om. *ta* of *tan*, writing *nnūnam* ; in p *ta* has been supplied by 2nd hand || 19 After *iti*,  $\Psi$  ins. *kathā* 20 ||, PPr *kathā* || 20 ||, P flourish ||, M *kathā* || 20, p *kathā* 19 ||

## Page 95.

1 N *prāha* for *āha* || 2  $\Psi$ Pp *abhikṛiti* || 3 N *garuḍa prāha* || 5 N om. *na* || 8 M *tataḥ* for *tat* || 10 M om. *na* || 11 Pr *kalaval* for *putraval* || N *lābhayen* || bhN $\Psi$ PPrP (not M) *chreyam*, A *ḥreyam* ; Bh with us || 14 N *samānītās* || 16 Pr *ālokyā*. In  $\Psi$ , *avalokya* has been corr. from *ālokyā* by cop. || Pr *pramyāvāca* || 18 bhN *bhagavan lajjayā* || Pr om. *mayā* || 19 bhN *cchalatām* || 22 N *bhagavatā muktam* for *bhavatā* ||

## Page 96.

1 In bh, *samudrād a*° has been corr. by corr. into *samudrāmḍakāny*, which is also the reading of N || M *samtoṣāsura*° || 2 bhN *gacchāmaḥ* || 3 Pr *ānujaśīram*,  $\Psi$ PMp *āgneyasaram* || 5 bh $\Psi$ P *°cakitaṃ sakalā*°, in bh corr. to our reading by cop. || 8 N *ajñāyeti*. After *iti*, PMp ins. the number 21, omitting *kathā* || bhN *avagatas tatvārthaḥ* || 10 bhNA $\Psi$ PPrMpBh *prāśastāmgāḥ* (N *°mga*). Cp. Śār. 47, 4, and above, 70, 2. In SP and Simpl.



the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pra* || **13** N *utthāya* for *uktvā* || M *karatasakāśaṃ* || **14** bhNΨPPrM *bhīmāṣṭan*; ApBh with us || N *karatāka prāha* || **15** bhN *jñāsyasi bhavān* || N *karatāka prāha* || **17** bhN *ivāṇbhasā* || **18** N *damanaka prāha* || **20** N om. *hi* || **22** N *kṣamago* || N *niṣṭā* for *viṣṭhā* || M om. *vā niṣṭhā* || N *gasyeham* || **24** N *damanaka prāha* || **27** bhN *pūvāpakārinām* || **28** PL<sup>1</sup> *anyatra* for *anyac ca* || bh *viḥato*, N *viḥito* for *niḥato* || bhN *eva* for *eṣa* || ΨPMp (not Pr) *bhaviṣyasi* || **30** N *caturakopamā* || **31** N *karatāka prāha* ||

## Page 97.

**2** bhN °*caturakāśaṃku*° || **5** ΨPPrMp *āsritaḥ* || **8** ΨPPr (not p)M om. *te* || **11** N *svāmi* || N *buddhipravēṇa* || **12** N *tathā* for *yathā* || N ins. *ca* after *vyāpādayati* || **13** bhNAΨPrp *akṛtaṃ*; PBh and Simpl. MSS. Hh with us || **14** In Ψ gloss by cop. on *tām*: *buddhiṃ* || **17** N *varisṣyāmi* || PrM *tataḥ*, ΨP *tata* for *tac* || **18** ΨPPrMp om. *bho* || **19** N *adhikālpāḥ* || **20** bh *dviguṇālābhena*, corr. to our reading by cop. || **21** Ψ *prāṇaṃ bhavati*, but *yātrā* supplied by cop. under the line || **22** N *śaṃkukarṇa prāha* || **23** M *evam deva* for *etaḥ eva* ||

## Page 98.

**3** bh *tataścaścaturaka*, the first *śca* del. by cop. || **5** P °*āstasamayas*° || **6** N *caturaka prāha* || N *tvam* for *evam* || **9** Ψ *īdatm* || ΨPPrMp *eva* for *evam* || ΨPPrM *pratīpanna* || bhN *siṃhamatāḥato* || **11** Pr *āha* for *āsa* || **12** N *stvihaṃ* for *siṃhaṃ* || **16** N *kravyamukha prāha* || **19** N *caturageṇḍ°* || **21** N *kenāpi*, *pi* being deleted by cop., who continues *gram* || bhN *uṣṭram* for *uṣṭra* || **22** N *vyāpādaya ity* ||

## Page 99.

**2** N *deśam gataḥ* || **3** M *kiṃciṃt ta sṛtya* || **5** M *evam sminn* for *etasminn* || bhNAΨPPrBh *dāserakanātho*, M *dāserakānātho*; Simpl. MSS. H *mahādāserakasārtho*, I *mahādāserathakasārtho*, h *mahān dāseraja* [ja del. by corr.] *kasārtho* || **6** ΨPPrM *grīvābaddha°* || bh (not N) AΨPPrP °*ṭanātkāra°* for °*ranātkāra°*, M *grīvābaddhavarhātā* [corr. to *ta*] *ghaṃghathanātkārakārī* || N *samāgatī* || **7** ΨPPrMp *siṃhaś caturakam* for *siṃ ja°* || **10** bhΨPPrP *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure || **11** bhNAΨPPrMpBh om. *mām* || **12** N *caturaka prāha* || **15** bhNΨPPrP *grāhi°* (in bh corr. by cop. from *grāhi°*) for *grāhi°*, M *gāhi°*; Bh *grāhīsyāmi*, A *grāhīsyāmi* || **16** M om. *pitṛ* || **17** N *grupaiti* for °*bhyupaiti*° || **20** After *itī*, Ψ ins. *kathā* **21** ||, PPr *kathā* || **21** || P adding

flourish ॥ ॥; p *kathā* 21, M *kathā* 21 ॥ 21 N *taddanyendāpi* ॥ 22 N *nirjanavanam* ॥ Pr *svāmi* ॥ PL<sup>1</sup> *ca* for *hi* ॥ 23 N *dūrastho smṛti no svaset* ॥ 24 bhM *dīrge*, corr. in bh by corr. to *dīrghau* ॥ N *bāhu* ॥ ΨPPrM *pramādinām* ॥ 25 Pr *ivānūsarāmi* ॥ N om. *matvā* ॥

## Page 100.

5 Pr *nitya* ॥ APrM *anāyikṛtām* ॥ 8 bhPrMp °*vikirttita*°, ΨP °*cikirttita*°, N °*vikirtita*°, in p corrected to our reading; A Bh °*vikarttita*° ॥ N *svakṛmga-bhyām* ॥ 9 bhN *kasmād* for *tasmād* ॥ Pr *apitya* ॥ 10 Pr *karakaḥ* ॥ N *paraspara* ॥ bh *sākṣepam*; the cop. writes 2 over *kṣe*, 1 over *paṃ*; N *sāpekṣam* ॥ 12 M *tata* for *tatas* ॥ M om. *na nītitattvaṃ* ॥ 16 Over *avidhina*, cop. of Ψ writes *yā dhavitu*, N *tvam vidhina* ॥ M *dadodyamanu*, ΨPPr (not p) *daṃḍodyamanu* ॥ 19 ΨPr *sāmatvā*° in Ψ corr. from *sāmnaivā*° by cop.; P (not p) *sāmevā*°, M *sāmnevā*°; *sāmna*° also Hamb. MSS. and A Bh ॥ 21 Pr *mūha* for *mūḍha* ॥ bhN *mantrapadam* ॥ 23 N *sāmādi* ॥ Pr *daṃḍamaryanto* ॥ 27 M om. *siddhiḥ syāt tatra* ॥ 31 Pr *satvahitā* ॥

## Page 101.

2 In Ψ gloss over *balavatām* by cop: *eteṣām* ॥ bhN *upāyāḥ krānti*° ॥ In Ψ, gloss by cop. upon °*yākrānti*°: *prasara* ॥ 3 ΨPPr (not p) *atibhūmigato*, with gloss in Ψ by cop.: *ahamkāra* ॥ M *yāto* for *gato* ॥ bhN *ātmā vi*° ॥ 5 Pr *yā* ॥ bhPr (not Ψ) PMpBh *labdheṃ*°, N *labdheṃ*°, A *labdhe*° ॥ Pr °*nigrahā* ॥ 6 bhN *dharmēṇa yā* ॥ 7 M *saṃjagate* ॥ 9 Cop. of Ψ om. the words *tad yathā* &c. to *so* excl. line 10, but supplies them in marg. ॥ 10 P °*vibhāgme*, L<sup>1</sup> °*vibhāgma*, PrM °*vibhāgena*. The readings of PL<sup>1</sup> are misreadings of the form which *go* has in Ψ, where a small stroke unites the second vertical stroke of *g* with the somewhat longer second *o*-stroke with the result that it looks like *gma*. The copyist of the archetype of PrM took it for *ga na*. The first *o*-stroke before the akṣara was naturally taken by the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the copyist of L<sup>1</sup> took it for the initial stroke of *ṇ* ॥ After *iti*, ΨPPrMp ins. *paṃcāṃgo mantrah* ॥ 11 Over *mahātyayo*, gloss by cop. of Ψ: *vināsa* ॥ bh *taṃḍava*, the corr. writing 1 over *va*, 2 over *da*; N *taṃvaṃḍa* for *tad atra*; A Bh with Ψ ॥ 12 N *vinipātaś* for *vinipātāpratīkārāś*, Ψ °*kārāḥ karyasiddhiś cēti paṃcāṃgo mantrah*, the words from *śōyam* incl. to *mantrah* incl. being bracketed by cop., who writes again *śōyam* and the following text to °*kārāś* ॥ bhNΨPPr (not p) MBh *bhinnasamdhānam*, A *bhinnasamdhyanām* ॥ 15 N *pātayitūśakti* for *pā*° *a*° *śaktir* ॥ ΨPPrMp *eva* for *asti* ॥ Pr *nākhō vṛddhartum* ॥ Bh *utrapīṭim*, M *utripīṭi*, Pr *uttipīṭim*, bh *ṭamkanikām*, N *ṭamkanikām* for *utripīṭim*; cp. WZKM. xx. 402; AΨP with us, Simpl. MSS. *Hutrapīṭim*, I *utrāpīṭim*, h *atrānāpīṭim* ॥ 18 N *catuprabodhanām* ॥ ΨPPrMp

*ivāṇḍhakat* || 21 Pr ins. *karam* before *karāṭakāḥ* || M *agāt* for *agamat* ||  
 23 bhNΨp *nīcamanānu*°, in Ψ corr. to *nīcamanonu*°, which is the reading of  
 PPrM; in p first corrected to 'no', then to 'tā'; in Ψ gloss: *bhavamti*. Śār.  
 SPc, ABh with us. Cp. SPκ; n(v) *nāṃcamatānuvartino*; Simpl. MSS. HI  
*nīcajanānuvartino*, h *nāṃcajanānuvartino* || 26 P *sapanna*°, NAPr *saṃ-*  
*panna*°; Bh with us || 27 N °*parijasya* || 28 M °*vidā* °*śmanmamtrina*° ||  
 31 Pr *vivikta rājānam* || N *icchāmi* || N *kiṃ na tsi* ||

## Page 102.

1 ΨPPrM om. *kiṃ ca* || M *puruṣe*; in Ψ gloss by cop. on *paruṣe*: *kathore*,  
 r torn off with part of margin, e still visible || Pr *adveṣyam* || 2 PPr  
*śavyam*, M *sovyam* || bhN ca for *hi* || 5 Pr *śācyena* || 7 bhN *puruṣeṇa* ||  
 9 M *tathā ca* || Pr *bhṛtyagatā* || 10 bhNAΨPPrMp *vinōḍadheḥ*; Bh  
 with us || 13 N *gatī* || 15 Cop. of Ψ gloss on *mahān*: *puruṣa*, and on  
*praṇunno*: *prerita* || Pr *dhāratām* || 19 ΨPr *svāmin* || ΨPrMp *śāḍguṇo*°,  
 PL<sup>1</sup> *śāḍbhūṇo*° || 21 Pr °*kārmuke* || 23 ΨPPrp *ākhyānam*; M om.  
*ākhyānakam* || Pr *āyate* || 24 bh *nagnaḥ*, corr. by corr. to *nagna*; N  
*nagnaśravaṇako* || 26 N *damanaka prāha* || 28 N *ayodhā*, M *ahodhyā* ||  
 30 M *pratipannā*; in bh gloss on *vipratipannā*: *garvitāḥ* ||

## Page 103.

1 M *rājānataḥ* || Pr om. *ca* || M *viṇḍhiko* || 2 M om. *ca* after *evam* ||  
 3 M *badrasacivam* || 4 ΨPPrMp °*śramaṇakas* || Pr om. *purīm* || 5 In N,  
*praśna*° by cop. corr. to *praśa*° || 6 N °*dreḥkāṇa*°, bh °*dreḥkāṇa*°, the corr.  
 adding visarga after *dre*, ΨP °*drekvāṇa*° (𑀅𑀲 being often written 𑀅𑀲 in MSS.),  
 Prp °*dreḥkāṇa*° || M °*vitāculu*° for °*cintāculuka*° || In Pr °*mūla*° corr. by cop.  
 from °*mūtra*° || 10 N om. *para*° and the following words to *param* excl. ||  
 M *paravittacottāras* || 11 Pr *phalai* || bh *jñāsyasi* (in spite of *bhavan*) ||  
 12 ΨPPrMp om. *ca* after *ekadā* || 13 PrMp *rājabhavanam* || Pr *anuvīṣyāha* ||  
 16 bhN *tataḥ* for *gataḥ*, corr. by corr. of bh to *gataḥ* || 18 NΨPPr  
*prṣṭavyaḥ* || Ψ *param* [new line] *kaṇ*° || 19 Over *ācārya* and *mahārāja*,  
 cop. of Ψ gloss: *he* || Pr om. *svargaṃ* || 21 N *sārvopyeṣi* for *sārvāny api* ||  
 23 N *rājapadāmtikam* || M *svamina* || 24 ΨPPrM *ekāntopavāsitamamtri*°;  
 p *ekūmtāsritamamtri*°, corr. from another reading || M *naīva* for *tenaīva* ||  
 ΨPPrMp °*śramaṇeṇa* ||

## Page 104.

1 M °*vadakamalaṃ* || 2 Pr *jaya* || M *jayatu devānāpriya iti* || 4  
 After *āha* N *mahā[rāja sarvadineṣu svargaṃ gacchāmi]bakhūnām* &c.; the  
 brackets by copyist || 5 M om. *śrūyate* || 7 N *yad* for *yady* || 8 Pr  
*uktā* || 9 Pr *skṛtvā* || 11 ΨPPrM *ati* for *iti*; ABh with bhN || N *tva*,

then a dot indicating one missing akṣara, then *se*; over *tvarase* in bh gloss *tvam* by corr. || **14** Pr *kiṃcimi ti* || **15** Cop. of Ψ gloss over *deva*: *he* || N *asmi* for *asmin* || **19** In bh gloss on *prāṭiveśmakā*: *pāḍoṣi* || **20** PL<sup>1</sup> *paśyāsthāham*, M *paśyāsvdhām* for *paśya, amba, aham* || In bh gloss above *kendṛpy adṛṣṭena*: *ākāśavānī* || **22** Corr. of bh adds *h* after *vrāhmaṇa*; cop. of Ψ gloss over *vrāhmaṇa*: *he* || M *gyānvita* || **23** After *parama* Pr repeats the words *vrāhmaṇas tasya vrāhmaṇi* &c. l. 18 to *śrutvā* l. 22 incl. || N *pramodapūṇamāṇa* ||

## Page 105.

**2** NΨPPRp *tyajātām* || **3** M om. *nādrtya* || ΨPp *°vācchalyād* || M *stanapayitvā* for *snapayitvā* || **6** Pr *°veśmika* || bhN *vivāhotsavām*, in bh corr. by corr. || L<sup>1</sup> om. all between *avalokya* and *taduparodhād*, l. 11 || **7** bhN *tavāññā*, in bh corr. to our reading by corr. || **9** ΨPPRMp om. *param* || **10** M *mūḍha*, Pp *mūḍho* || N om. *sarpasya* || **11** N ins. *sa* before *saviṣeṣam* || **13** Pr *kurkkuṭa*, N *kurkuṭa*, M *kukuṭa* || M *prāptam* || **14** N *°samudbhāva* for *°sadbhāva* || N *°saṃśrayaṇī*, om. *°ya* || N *°grāhe* || **17** N *uktaḥ 'sāv* || ΨPPRM *svaputrayogyām* || **19** ΨPPr (not p) M om. *tato* || **20** M *gudyatām* || **23** bhN *°vistārīta* || **24** Pr *abravan* || Pr *sadbhi dr̥ṣam* || N *idr̥ṣim* ||

## Page 106.

**1** bhN *satair*, corr. from *savair* by cop., ΨPPr *savaira*, M *savira* for *sarvair*; ABh with us || ΨPPRM *ivḍ* for *evḍ* || **2** M *grahopaviṣṭambhita* || PL<sup>1</sup> *tathā* for *tayā* || **3** M om. *viḷambanayā* || **4** PL<sup>1</sup> om. the second *pāda* || **5** bhNPr *kanyā* || M om. one *sakṛt* || **6** M *pūryamrvānirmmitam* || **12** bhN *nāmā* || ΨPPRMp *māheṃdra* || **13** ΨPr *samāyātām*, corr. by both copyists from *samāyāntām*. A with us, Bh *samāgatām* || **15** N *śuka prāha* || **18** N *yama prāha* || Pr *kātraḥ* for *kālāḥ* || **19** ΨP and first hand of p om. *taṃ* after *ca*; in Ψ it is added over the line, perhaps by cop. || **20** Pr *evu* for *etaḥ* || **22** ΨP *evākulīta*; p *evākulī* [3rd hand adds *bhū*] *ta*, M *evākulīkṛta* || **23** Pr to for *tato* || **24** N *asyokte* for *asya* | *iti* ||

## Page 107.

**1** After *iti*, Pr adds **33** || *kathā* ||, ΨMp add **23** *kathā*, P *kathā* || **23** || **2** M *kanyākṛta*, bh *kanyāṇṛtavādavanīyatā*, corr. by cop. to *°ṇṛtavavaravinīyatā*; N *kanyāṇṛtayaḍavanīyatā* || **3** M *sā rppena* || **4** ΨPPr *ārabbhāḥ* || **6** Pr *paramapurusa* || **11** bhN *anubhūtām*, ΨPPRp *anubhūtām*; ABh with us || **12** Pr *pūro sthitas* || **14** N *patnā* || N *vārtīta*, om. *sneha* || **15** After this line Pr adds *kathā* ||, ΨMp add: *kathā* (M adds *i*) **23**; P *kathā* || **23** || flourish || **16** ΨPPRp *nagnaśramaṇagarbhām*, M *nagnaśramaṇagarbhā* ||

18 bhN *nagnaśraṇako* || ΨPPrMp *śraṇako* || bhΨPPr *dagdhēti*, A *daggha iti*, Bh *dagdha iti* || After *iti*, Ψ *kathā* 22 ||, PPr: *kathā* || 22 || P flourish ||, p: 22 (om. *kathā*), M *kathā* 32 (!) || Pr *etan* for *tat* || 19 ΨPPRp *kevalaṃ maṃ*° || ΨPPRMP °*śopajivinā* || In bh gloss on *nūtimārggāna-bhijñāḥ*: *tvadvidhāḥ* || ΨPp °*mārggānabhijñēna*, Pr °*mārggānabhijñēya*, M °*mānānabhijñēna* || 20 Pr *durtrivṇaṃ* || 22 bhN *cetaki*°, ΨPPr *ciṃciṇi*°, M *vivini*°, p *vetasa*°, corrected from some other akṣaras, the first of which was *ciṃ*; A *vetaki*°, Bh Śār. α, SP (most of the MSS.), v *ketaka*°. Śār. β with us. The stanza is absent from the Hamb. MSS. || 23 Pr °*nāgmya* || 24 ΨPPRp 39 (which is also the number of the preceding stanza in these MSS.) for *yataḥ*; M om. *yataḥ* || 25 ΨPPRMP om. this stanza ||

## Page 108.

1 bhN *taxāpaśadasyo*° || 2 ΨPMp *nānamyaṃ*, Pr *nā 'namyaṃ* || 3 bh *śūcīmukhyā ivāśiṣya*, corr. to °*ye* by corr.; N *śūcīsukhyā ivāśiṣya* || 4 N *damanaka prāha* || ΨPPRMP *kathāṃ cāttat* || 6 Pr *tac cēhamamṭakāle* || 7 Pr *upaśyat* || 9 N °*pradeśāt* || 11 bhN °*dhaman* || 14 N *dharmani* for *dhamati* || 16 ΨPPRMP *udvijito*, in p corr. to our reading || 17 ΨPPRp om. *netra*, which in p has been supplied by 3rd hand; M om. *ktranetra* || 19 ΨPPRp *nānamyaṃ*, M *nānamyaṃ* || After *iti*, ΨPPRM: 24 *kathā* || P adds flourish ||, p: 25 *kathā* || 22 bhN *upajātas* || 23 bhN *apijātas*, corr. by corr. of bh to *atijātas* || Pr °*jātas* for °*nūjātas* || 24 Pr °*darsitāḥ* || 25 Pr *tv anujāta pituḥ*, ΨPM (not p) unmetrically *tv anujātas ca pituḥ* || 26 bhN *atijāto* ||

## Page 109.

4 ΨPPr °*saudaryaṃ* || 5 bhNΨPPRM *yaṃ kṛto* for °*laṃkṛto*; in p *laṃ* corr. from some other akṣara; ABh with us || 6 N *idam* for *cēdam* || 8 bhNΨPPRM *dhūpena*, p *dhūmena*, *me* being corrected from another akṣara; Śār. SP Hamb. MSS. ABh with us; h *dhūmeṇa* || 9 N *damanaka prāha* || 11 bhN om. *asti*; but cp. Śār. and Simpl. || Pr *deśamṭarau gataṃ* || 13 bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || 14 M om. *kalaśagataṃ* || ΨPPRMP om. *tv*, which, in p, has been supplied by 3rd hand || 15 Pr om. *gacchāvaḥ*; N *gacchāvaḥ* °*iti*; the other MSS. *gacchāva iti*. This use of the indicative is not rare || 18 Pr °*śamaḥśa jvalaṃ* || M *vyavaharisyāma* || 20 ΨPPRMP *avyavicchinnāḥ*, corr. in p to our reading || 22 ΨPPRp *truṭi*°, M *truṭi*°, for *hrūsa*° || 23 Pr *svabhāvārthatayā* || 25 ΨPPRp ins. *nikṣipya*, M *tikṣipya* before *suguptaṃ*; *nikṣipya* evidently was a gloss of the archetype of these MSS. || PL<sup>1</sup> *asahāyavyasana*°, M *asadavyayasana*° ||

## Page 110.

2 N transp. : *tad api tasya* || 3 M *rākṣiṇam* for *parikṣiṇam* || 4 M *caturbhiḥ śataiḥ śatair api kim* || 5 M *gṛastāsatāny ivā* || 12 Over *dharmabuddhe* in Ψ, and under *dha*° in bh, gloss : *he* || 18 M *vamhatau* for *vivadantau* || 20 N transp. *nyāyāḥ dṛṣṭo* || 21 ΨPrMp om. *yataḥ* || 22 bhN *kiṃvāde* || 24 M *vacanadevatā* ||

## Page 111.

4 N *pūjyate* for *yujyate* || PrMp *vanadevatā* || 5 N *mamāhaṃ* for *mahat* || M *mahākautukam* || 7 N *sarjītau* || 8 P (not L<sup>1</sup>) *matpāṇiṃ gatāḥ* || 10 N *pūrvotkṛtānidhāmasaṃ* [*saṃ* del. by cop.] *pri[i* del. by cop.] *deśastha*°; ΨPrMp om. *saṃnidhāna* || M om. *sthaśa* || 11 Pr om. *tām* || 12 N *punar* for *putra* || 18 M *bakasanātho* || 20 N ins. *tāni* before *bhākṣayan* || 21 ΨPp °*śiśur vai*° || Pr *yadhomukhas* || 23 ΨPPrp *rudyase*, M only *se* || N *baka prāha* ||

## Page 112.

1 Pr *ha* for °*ham*; M om. °*ham* || 2 M *tadukkhitoṃhaṃ* || 3 ΨPPrMp om. *me* || 5 Pr °*sahavairi* || 9 Pr *dy* for *yady* || bhNΨPMP °*śaṃḍāni*; APrBh with us || 11 bhNΨPMP °*śaṃḍā*°; A has a gap here; Bh °*khaṃḍā*° || 14 After *iti*, ΨMp *kathā* 26, PrP *kathā* || 26 || P adds flourish || 17 bhN *dharmabuddhiḥ pu*° || N °*kāriṇikaiḥ*, ΨPMP °*karaṇaiḥ*, corr. in p to our reading by the copyist; Pr *vyādhitaraṇaiḥ* for *dharmādhi*° || 18 N *śaciṃ* for *śamīṃ* || N *saṃetya* ||

## Page 113.

1 N transp. : *te sarve* || 2 bhN *viharanocitaṃ* || 4 Pr *jvālati*, ΨPp *jvaliti*, in p corr. to our reading || 5 bh *ākraṇḍayan*, corr. by cop. to *ākraṇḍan*; N *ākraṇḍat* || 7 Pr om. *idam* || 10 M *dharmabuddhiś cyēti* || After *iti*, P ins. *kathā* || 25 || flourish ||, ΨMp: 25 *kathā*, Pr 29 *kathā* || 16 M *jijivṃsvam* for *dvijihvam* || 17 bhN *khalasceḥśa ca* || 18 M om. *kasmāt* || 20 In margin of Ψ gloss on °*lopacirṇo*: *pupū(?)pa*, the rest being torn off with part of marg. || 21 N *saṃdanād* || 22 bh *vaśiṣṭa*°, N *vaśiṣṭa*° for *vaśiṣṭa*° || P (not p) om. *khalāḥ* || 24 Pr °*vicakṣaṇa*, followed by *daṇḍa* || 26 N °*daṃḍinaḥ*, PrM *devadaṃḍitaḥ* || 29 NΨPPrM (not bhP) om. line 29 and page 114, l. 1 ||

## Page 114.

3 ΨPPr (not p) M *tava* for *tat* || 4 M *vidvān ṛjubhigamyo* || bhNΨPPr *vāpramādinā*; APrBh with us || 5 bhN *ṛjur mūrkhās* against the metre || N *mūrkhāḥ śaṭhaḥ* || Pr *tyājāḥ* || 7 N *athenām* for *apy enām* || Pr *enā*

'vasthām || M na cānyo for tavānyo || M om. jano || N *trṇabhū va* || 9  
 P *kumjaraadvat*, L<sup>1</sup> *kumjaraadvat* for *kuṇjarahṛt* || 12 ΨPr (not P) *nāḍuko*  
 (cp. 115, 12); p *nāḍuko* (sic!) || NM *vanikaputraḥ* || 13 Pr °*gamana*  
*cintayāt* || 15 bhN *vatset* || 23 N *lakṣmaṇa* || N *nāruka*, ΨPr *nāduka*,  
 p *nāḍuka* (sic!) || 24 N jumps from the first *bhaksitā* to the second  
*bhaksitā*, om. one of them and all between them || ΨPr *nādukaḥ*, p *nāḍu-*  
*kaḥ* || 25 ΨPPrMp om. *sā*, which in p has been supplied by 3rd hand ||  
 bhNΨPPr *yāt* for *yata*; Bh *yataḥ*, A with us || 26 bhN *ava* for *atra*;  
 BhA with ΨPM ||

## Page 115.

2 PL<sup>1</sup> om. *saha* || 3 ΨPr *nādukaḥ*, p *nāḍukaḥ* || 6 N *preyaṃ* ||  
 8 M om. *tathā ca* || 10 ΨPM *pravarttavā* || N *bhayādvahā* || 11 N  
*lakṣmaṇaḥ putraḥ* || p *nāḍukena*, ΨPr *nādukena* || 12 Ψ here *nāduko*;  
 Prp om. *nāduko* || 13 p *prākṣipāt* || 14 Pr *nāduka*, p *nāḍuka* || 15  
 ΨPr *nāduka*, p *nāḍuka* (sic!) || N *nāduka prāha* || 16 N *lakṣmaṇa prāha* ||  
 ΨPPrMp om. the text between °*nāpahṛtaḥ*, l. 16, and *bho lakṣmaṇa*, l. 18. In  
 p it has been supplied in margin by 3rd hand || 17 N *ātathyavātī* [tī del.  
 by cop.] *din* || 19 N *lohamayātulām* || 22 ΨPr *nādukend°* || 23 ΨPr  
*nādukam* || 24 ΨPr *nāduko* ||

## Page 116.

1 ΨPr *nāduka* || Pr *sabhyam* for *satyam* || 2 bhNΨPPr *upahartum*;  
 ABh with us || ΨPr *nāduko* || 3 PL<sup>1</sup> so for *bhoḥ* || 6 ΨPr *nāduko* ||  
 9 After *iti*, PPr ins. *kathā* || 27 || P flourish ||, ΨM *kathā* || 27 || 11 M om.  
*kulānvitam* || Pr *durbhaga* || 13 bhNAΨPM *vairūpyopahṛtās*; Pr Bh and  
 Simpl. HI with us; Simpl. h *viḍūryopahatās ca*, corr. by corr. to *virūpyopa°* ||  
 bh *kāṃtavapuṣām*, N *kāṃtavapuṣām* || N *duḥkṛtāḥ* for *duḥsthitā* || 15  
 N *tathā ca* || 16 bhΨPPrM *duścāriṇyaḥ*, N *duścāriṇyām*; Bh *duścāritṛyaḥ*;  
 A with us; Simpl. HI *kulātānām*, h *asutām* || 17 bhNAΨPPrM *ceṣti-*  
*taṃ*; Bh with us. In Simpl. MSS. HIh this stanza is missing || bh  
*prattater*; N *prakṛ*, then blank for one akṣara, then *tte*; ABh with ΨPM ||  
 18 ΨPPr *karīṣyate* || 22 M *mūrkhena sahasrāṇi vāsopi* || 24 ab in M  
 only: *varam jalaadhipātanaṃ* || N °*jvanāvārapātanaṃ*, Pr *jvalanāvāpava* [va  
 corr. by cop. from *ta*] *naṃ* || 27 N *rava* for *iva* || N *śubhāt* for *śu° ga°* ||

## Page 117.

1 N *yātāpy* for *mātāpy* || 2 Pr *gavāśīnāḥ* || 3 bhN *vacā*, in bh  
 corr. by cop. from *vacāḥ*; Pr *giraḥ* for *vacāḥ* || 9 Pr *ekasmimścīt* || 11  
 Pr *apetaṃ* || Pr *dvitīyaḥ* || N *paṃjare* || 12 N *ārabbhāḥ* || 15 ΨM  
*tana*, PPr *tena* for *tata* || 16 ΨPPrM *āgacchantaṃ* for *āgataṃ* || 17  
 Pr *ākaroḥ* || bhN °*svāmīna*, AΨPPrM °*svāmīn*, B *svāmīn*, without *mādiya* ||

18 Bh *athaśnaṃ badha vadha vyūpādayati*; A *tad enaṃ baṃdhaya 2 vyūpādaya 2 iti*. See 118, 2 || 19 ΨPrM transpose: *rājā tat* || M om. *bukavacanam* || 20 Pr *rājā anyata dū*° || 21 N *āśrayam* || 23 Pr *'syārthapā*° ||

## Page 118.

2 Bh *badha 2 pātaya 2 ity*; A *baṃdha ghātayata ity* || 5 After *bhavanti* Pr adds *kathā* ||, ΨP add: *kathā* || 28, P adding || flourish ||; M *kathā* 28, p 29 *kathā* || 6 Pr om. *yataḥ* || \* 8 N *svavadyārthi* || 9 N *damanaka prāha* || 11 M only *bhyām* for *vanik*° || N *vanikaputrabhṛtputrābhyām* || 13 Pr *anubhavati* || 14 bhNΨPrM *rājānti*°; A with us, Bh *rājāntivimukho bhavān* || 15 N om. *pitṛā* || Pr °*dukham*, ΨP °*dukkham*, cop. of Ψ inserting afterwards *h* before °*kkhā*° || 16 bhNΨPr *te cāhatuḥ*, M *te vāhetuḥ*; ABh with us || bhN *saṃmukhaḥ*; A with us; in Bh this passage is altered || 18 ΨP *nājñātam*, PrM *no jñātam* || Pr *catvāromapy* for *ca tvām apy* || 19 ΨP om. *duḥkkena duḥkhitam dr̥ṣṭvāti*, but cop. of Ψ adds these words in marg. || 24 M *vagamtuṃ* for *kva gantuṃ* ||

## Page 119.

1 bhNΨPrM *kāpy*, A *kvāpy*; Bh *kvā 'pi nābhi*°, in spite of *na khalu* || 2 Pr om. *iti* || 3 Pr °*manorathām anuvīṣyāmaḥ* || 7 N *prasthitaikar* for *prasthitaḥ* || N *bhaṭaputro* || 8 N *taṃ yajā*° for *taṃ mayā*° || N *cim̐titi* || 9 M *svasvodataṛam* || 10 In Ψ, cop. adds *na* over the line, putting a small vertical stroke over the preceding *yā* to indicate the end of the word. Owing to the small interval between the lines, *na* is not very distinct and may easily be misread for *ja* or *ni*. PL<sup>1</sup> indeed misread it for *ja*, and taking the preceding separation stroke for an *e*-stroke, both these MSS. write *je* for *na*; Pr *ni* for *na* || M *bhojavelāyām* || 18 M *lagno 'bravīt*, om. *ca* || 21 Pr om. *sameṣyāmi* || bhNAΨPrMBh *saḥāya*° || 23 ΨPrM *mārggāsannā bhilla*° || 24 Pr °*grha* ||

## Page 120.

1 N *vītanānā*° || N *pakṣi* for *vṛddha*° || 2 N °*rupayo*° for °*rutabhāṣā*° || 5 M om. *ratnāni* || N *gr̥hita* for *gr̥° gr̥°* || 6 Over *ānayata*, gloss in bh: *yūyam*; NM *ānayat* || 7 bhΨPrM *ullaṃṭītanām*, N *uṣaṃṭītanām*; ABh with us (only A °*ti*° for °*hi*°) || 8 In N, °*paṭa*° corr. by cop. to °*para*° || 10 Pr *yato* for *santo* || 11 ΨPrM *tārasvaram* || 13 N *dr̥ṣṭaḥpratyayo* || 15 N *ady* for *yady* || bhN °*parāpi* || 17 N jumps from the first *avaśyam* to the second *avaśyam*, l. 18, om. one of them and all between them || 19 N *vārā*° for *kārā*°, ΨPr *kāropavarake* || 22 ΨPrM om. *tadā* || Pr *lobhāvīṣṭam* ||



## Page 121.

1 Pr *avaśyaṃ ga°* || 2 N *siddhye* || 3 N *avaram* || N *vidāraṇā* ||  
 4 N °*yodaresu nipuṇam* || 5 bhNAΨP *vikṣyamāno*, Pr *vikṣyamānaḥ*; Bh  
 with us || ΨPPrM transp.: *sa durātma* (M *durātma*) || 6 ΨP *āsādayiti*,  
 in Ψ corr. by cop. from *āsādayati*, which is the reading of PrM || bhN  
*ccinnaratnasatvāsamsrayaḥ*; ΨP *chinnaratnasattāsamsrayaḥ*, M *ccinnaratna-*  
*sattāsamsrayaḥ*, Pr *chinnaratnasabhāvattāsamsrayaḥ*, A *chinnaratnasattāsamsrayaḥ*,  
 Bh *chinnaratnasattāsamsraya* || bhN *ata* for *svata* || 7 Pr °*vidāraṇā* ||  
 bhNAΨPPrBh *nistrṃso*, M *nistrṃso* || 9 bh *svataḥ*, N *ataḥ* || 11 bhN  
*ati°* for *athāti°* || 13 Ψ *na śa(kṇomyaśa)kṇomy amiśam*, the brackets by  
 cop. Pr *eṣāṃ* for *amiśam*, a reading clearly going back to the slip of the  
 pen of Ψ || NPr *svabhṛtṛṇām* || bh *dr̥ṣṭum*, N *dr̥ṣṭuḥm* for *dr̥ṣṭum* || Pr  
 jumps from the first °*vidāraṇam* to the second °*vidāraṇam*, l. 14, om. one  
 of them and all between them || 17 ΨPPrM °*vicāraṇamātro°* || M *mahā-*  
*vaiśasaṃ* || 18 bh *vaiśasaṃ*, N *vai sāhasaṃ* for *vaiśasaṃ* || 20 Pr *satvara*  
*pr̥thivīm* || bhN *ṣaptāḥ* for *pr̥ptāḥ*, in bh corr. by glossator to our reading ||  
 24 ΨPPrM *uktam* for *muktam* || N *bhaṭa°* ||

## Page 122.

1 N *bhāmḍāgaritve* || 2 M *ataḥ* for *atha* || ΨPPrM om. the text  
 between *melagritvā* and *rājā*, l. 4 || 3 N *saṃgramiṇa* || 5 A om.  
 here the words *mitradvaye* &c. to *anubabhūva* incl., inserting them after  
*avalokya*, l. 15, and adding *anyadā*; BhK with us, but with variants. Bh:  
*mitradvayārppitasarvarājyāṃgabhārah* *svacchamḍavṛttir vilāsasaukhyāny anubha-*  
*vati sma*; K *mitradvaye samāropitasarvāṃgarājyabhāracimlā svacchamḍavṛttir*  
*vilāsasaukhyam anubhavati sma* || ΨPPrM °*vṛttivilāsa°* || N °*saukhyānubabhūva* ||  
 11 M om. all between *rājāpi* and *svakhaḍga°* || bhΨP (not Pr) *vānaraṃ*  
*mativ°*; N *vānaraṃ ativi°*; ABh with us || 12 N *anya* for *atha* || M  
*rāgrhābhyaśe* || bhNΨP *nānātarukhaṃḍitam*, M *nānātaruṣaṃḍatam*, ABh *nānā-*  
*tarumaṃḍitam*; Pr with us || 13 Pr *prathamavanam* || 14 ΨPPrM  
*bahukusumasugaṃḍhiparimalaramaṇiyam* || 15 bhN *grhaṃ* for *saha* || bhN  
*praviṣyate* || 17 ΨPPrM om. *śrāntena* || 18 N *svāpimi* || 23 Pr *nivāri-*  
*tum* || 24 ΨP *punaḥ*, PrM *punā*, all these MSS. only once ||

## Page 123.

1 N *bhramaraprahāraṃ*, om. *m anu* || 4 ΨPPrM *viśrabdhe* for *viśvaste* ||  
 7 N jumps from the first *kāryam* to the second *kāryam*, om. one of them and  
 all between them || 10 bhN *hataḥ* for *mṛtaḥ* || After *nṛpaḥ*, ΨPr add  
*kathā* 29 ||, M | *kathā* |, P flourish || *kathā* || 29 || || N *karāṭaka prāha* ||

12 bhNAΨPPrMBh *paśūnya*° || 14 bhN *am̐tāv* || bhNΨPPrM *naīva*  
*kāryaṃ*; in Ψ a later hand adds gloss: *niścayaṃ na karoti*; A with us; Bh  
*naīvdkārye vinaśyati* || 15 bhNAΨPM *sādhu*; Bh *sādhuḥ tu ku*°; Pr with  
 us || N na for tat || 16 M om. *tathā* || 17 ΨP *vijati* (*jha* being  
 written in Ψ as in *jīha*, Table II, no. 12, 2a), Pr *upsati*, N *vijati*. N's reading  
 is a misreading of the old-fashioned *jīh*° of bh, which has the same form here  
 as in Ψ in our Table II, no. 9, 3b || N °bhakta°, M *sikhinuktanuktopi* ||  
 18 First pāda in Pr: *gad ākāryam eva tam akāryan* || 20 bhN *prabodhi-*  
*tair* || 21 Pr *dhigate*, corr. from *thigate* || 23 M om. *na kartavyaṃ* ||  
 26 ΨPPrM om. *tau* || Pr *krodhāntadhigau* ||

## Page 124.

2 Pr om. *bhṛtyasya* || N *prañāśo* || 3 Pr *bruvāṇām* for *ṛpāṇām* || 4  
 N *bhṛtyā*, M *bhṛtyāḥ* || 9 bhNΨPPrM *brāhmaṇa sarvabhakṣi*; Bh *vṛāhmaṇa*  
*sarvabhakṣi*; A *vṛāhmaṇaḥ sarva*°. Cp. on this stanza SP page lvii || 10  
 bhN *dvaśyū*, M *dvaśū* || ΨPPrM *duṣṭamatiḥ* || 11 Ψ *pveksyaḥ*, PPr  
*preksyaḥ*, M *prakṣyaḥ* || bh °dhakṛtaḥ || 12 ΨPPrM *tyājyāḥ sa vai* ||  
 ΨPPr *kṛtaṃ*; M *cāḥkṛtaṃ* for *ca kṛtaṃ* || 15 NPr *dehim* for *deham* ||  
 18 Pr om. *rājyaṃ* || 20 N om. *api ca* || ΨPPrM *puruṣā* || 21 bhN  
*cāryaparā* || 22 N *pracuranityadhaṇāgamā ca*; cp. Śār. 63, 3 || 23 M  
*veśyāgateva* || M *ṛpātī*[corr. from *tī*]ter || 24 M *athānāgata eva* || 25  
 bhNΨPPrM *jānāsi*; Bh *jānāti*, om. *na*; A with us || 26 N *sāmānadāna*°,  
 ΨPPr *sāmānadāna*°, M *sāmānadāna*° ||

## Page 125.

1 bhNAΨPM *vīrāḥ*, Pr *vīrā*; Bh with us (but *ki* for *ca*) || 3 ΨPPrM  
*nōpadeśyaṃ* || 10 ΨPPrM om. *kiṃ ca* || ΨPPr *prṣṭāḥ prṣṭā*, M *prṣṭāḥ*  
*prṣṭā* || 12 ΨPPrM *prṣṭavyāḥ* || 13 M om. *śreyo vābhikhitam* || 15  
 N om. the words between *drśyate* and *vyomni* || 16 M *vadyate* || bhN *kha-*  
*dyota* || 18 bh *bhāvāḥ*, the first dot of the visarga being added above, the  
 second one beneath the line (see vol. xi, Table II, no. 7, 4b); hence N  
*bhāvām* || 19 bh *ta* [new line] *tasmād*, N (misreading *ta* for, or correcting  
 it to, *na*) *na tasmād* (vol. xi, Table II, no. 7, l. 4c and l. 5a) || 26 bhNΨPPr  
*paravacanam pra*°; Pr om. °nā. ABh with us || M *ma* for *na*, P om. *na* ||  
 27 M *vicāryabuddhikā* || 29 Ψ *prathamataṃvām*, Pr *prathamataṃtram*,  
 N *prathamataṃtram* || After *tantram* ΨPPrM ins. *kathā* || 29 || ΨPPrM  
*ādyaślo*° || 30 bhNΨPPr *snehēti*, Ψ with a *danḍa* and 9 *avagrahas* before  
*snehēti*; M *tarddhamāno mahanā*, A *sneha iti*, all these MSS. omitting the  
 rest of this stanza. But cp. the end of the other books. After this stanza,  
 Bh adds: *na nīcajanasaṃsarggān naro bhadrāṇi paśyati | vṛṣasiṃhabhavaḥ prītir*  
*jambukena vināśitā cēti dvātriṃsatimī kathā* || flourish || *ślokaśaśra 2000 iti*

|| flourish || *śrī* || Cp. my remark on SPI, 1. I may add here, that the same stanza occurs in the MSS. Dec. Coll. II, 44, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the *beginning* of the first book after our first stanza. Variants: a II, 44 °*samparkān*; cd both MSS. *darśayaty eva vikṛtiṃ svajanēpi khalo yathā* (417 *valo yataḥ*) || After *snehēti*, l. 30, bhN add *iti prathamam ākhyānakam samāptam*; M *pañca* • [• indicating the abbreviation] *prathamataṃtram*; ΨPr with us ||

## BOOK II.

## Page 126.

1 Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, 7 *vāsyā sunaya*° excl. || NA om. *arham* || 2 A *mitrasaṃprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitraprāptir nāma* || Bh *ādislokaḥ*, Φ *ādyaslokaḥ*, A *ādimaślokaḥ* || 3 A *buddhikīnā* || 4 Φ *kākeṣu mrgakūrmavat* || 6 M *jana*, om. °*pade* || Pr *pramadāraṇḍyaṃ*, M *pramadārotham* || Φ *prathamadāroḍḍyanāma* || APPrMBhΦ ins. *ca* after *taṣya* || M *mahūcchrāyo* || 7 Bh Φ *nyagrodhaḥ* (om. *pādapaḥ*); M *nyagrodhapāda saṃhīyāśrayo* || Pr *sa cāśrayo* for *sarvāśrayo* || A om. *uktaṃ ca* || 8 N *śākhāsuptamrgaḥ* || Bh Φ *ālīnādinachadaḥ* || 9 N *tata*° for *kṛta*° || 10 A *viśrābho* || A *niṣṭakusumaślāghyaḥ* || 11 M °*yamgha*° for °*saṃgha*° || A °*sukhadair* || M om. *bhūbhāra*, writing *bhṛto* || 12 AMBhΦ om. *ca* || M *vāsyaya* [sic!] for *vāyasaḥ* || APPrM om. *prātaḥ* before *prāṇa*°; Bh inserts it before *pracalitaḥ* || Φ *prāta-calitaḥ* || 13 Bh Φ *tadadhiṣṭānanivāsinaṃ* || A *āyātam*, corr. from *āyāntam* || Bh *āyāntanugrarūpaṃ*, Φ *āyāntanugurūpaṃ* || 14 A *sphuṭitakasvaranāṃ*; Bh Φ *sphaṭita*°; N *sphuṭiputakata* [ta deleted by the copyist] *pacaraṇaṃ* || bh *udbaddhapiṇḍakam* || M *udbaddhapiṇḍiparusasakurācchaviraktāntanayanāṃ* || Bh °*chaviraktāyatanayanāṃ* || Φ *iti puruṣaśarīrachaviraktāyatanayanāṃ*, A *raktāntarnayanāṃ* || 15 Φ *ūrdhavarāha*° || N om. all the text between *iva* and *sarvapatākānām* (l. 16) || bhAPPrM *kāle* || 16 A *iva adharmopadeṣṭāram* || Bh Φ *āgachantaṃ* || Pr *evam* for *ekam* || 18 Pr °*mandeṃtayat* || PPrM *pāpi* || Bh Φ om. *kim* after *cikīrṣati* || Bh Φ *ma-māvārtihāya* || bh *āho ści*, N *ahości*, Pr *āho svit*, P *ahan scit*, A *aho scit* for *āho svit* || 19 bhN *kitsaḥ* for *kaścid*; PrBhΦ om. *kaścid* || A *anyo 'dhyavasāya*, MN *anyo 'syavasāya*, Φ *anyo 'sādhyavasāya* || Bh *kotukuparas* || Φ *kautukapaṇrastham eva* || 20 MBh Φ *vitanya* || A *dhānyakaṇāvākīrya* ||

BhΦ *vikṛya* || BhΦ *ḍṛsor* for *tato*. Cp. Śār. 64, 11 || Pr *tīdūre* for *nātīdūre* ||  
 21 PPrMBhΦ *atha* for *atra* || Pr *niyaṃtās*, M *niyaṃtritāms* || 22 BhΦ  
*kaṇān* for *taṇḍulān* || M ins. *hālān* before *hālākalam* || 24 BhΦ *kaṇān* for  
*taṇḍulān* || Pr *th* for 'py ||

## Page 127.

1 A *maḥājanam* for *maḥājālam* || PPrMBhΦ *sa nipāta°* for *saṃnipāta°* ||  
 2 bhN *eva* for *evam* || BhΦ *na kasya kaścid doṣaḥ* || Pr *anya* for *asya* ||  
 3 Φ *viññāyate* || 4 BhΦ *vane* for *katham* || P °*haripaśyāmsambhavo* ||  
 5 A *anarthakaṃ*, corr. from *anartha katham*; M *prāptodyonartham*, om. *katham* ||  
 6 A *vipattigūḍhamanasūṃ* || M *kṣīmatih* for *kṣiyate* || 7 Pr *daiveviṣṭa°* ||  
 9 BhΦ om. *atha* || P *udyaśya* || 10 PPrM *pāśabamḍhanavya°* (M °*śanū-*  
*nulas*, Pr °*śanākulams*) || N *pratyaṅutpannatayā* || BhΦ *uvāca* || 11 Bh  
 om. the second *na bhetyaṃ* || 12 Bh *sarveṣu vyasaneṣu eva*, Φ *sarveṣu*  
*vyasaneṣu* || M *buddhi nīkṛyate* || 13 BhΦ *abhyeti* || 14 Φ *ekacittibhūya*,  
 Bh *ekacittiyabhūya* || Bh *jālam iha kṛṇtanīyaṃ*, Φ *jālam iha kṛtanīyaṃ* ||  
 15 ABhΦ *asamhitacittānām*; but cp. l. 26 f. and śloka 7 a || 16 M  
*prthavāgrīvā*, BhΦ *prthugrīvāḥ* || N APrBhΦ (not bhPM) *anyonyā°* || 17  
 BhΦ (not A!) *asamhitā* || 18 BhΦ om. *katham etat* || 20 BhΦ om.  
*hi* || A *bhāramḍā*, N *bhāḍā* || N om. all the text between *pakṣiṇaḥ* and  
*svecchayā* (l. 22) || 21 BhΦ om. *ca* || BhΦ om. *prthak prthag* || 22 M  
*madhyāḥ* || After *pakṣiṇaḥ*, Φ (not Bh) inserts *prativasati sma* || Φ (not Bh)  
*ekayā grīvayā* (!) *na dattam tadā*, &c., l. 24 || N om. all between *grīvayā* and  
*kopāt* (l. 24), the missing text being supplied in the margin || 23 A om.  
*kvāpy* || Bh om. *atha* || P *arādha* || 24 Pr om. *yadā* || PM *dvītyayā*  
*grīvayā*, Pr *dvītyayāṃ grīvayā* || 25 A *mṛtyur evābhavat* || 26 Bh (not Φ)  
*vrūṃmi* || BhΦ *prthugrīvā* || After the first *iti* P adds || 1 || *kathā* ||, PrM  
 1 *kathā*, BhΦ *prathamakathā* || Φ adds 1 || BhΦ ins. *ca* after *evam* ||

## Page 128.

1 PrM *vitāne bāmḍham* || A *nirbhayaḥ* || 2 N om. *idam* || BhΦ  
*idam ity ākulacittāḥ imaṃ* (Φ *idam*) *ślokaṃ* || M *iti cīṃtayat*, A *ity acīṃtayat* ||  
 3 BhΦ *haraṃti* (!) *te* || 4 PL<sup>1</sup> *nu* for *tu*; BhΦ *yadā bhuvi patisyāṃti* (!) ||  
 BhΦ *vaśyam* || 5 BhΦ *anusartum* || 6 A °*bhūbhāgān upari* || M *raṇtum*  
 for *gantum* || N *laghupatanakasya*, om. *ca* || 7 ABhΦ om. *ca* after *laghupa-*  
*tanakaḥ* || Ψ sets in again with *vasya sunaya°* || Bh (not Φ!) ins. *tu* after  
*Citragrīvasya* || A *suṣṭacaritena*, corr. from our reading, BhΦ *navacaritena* ||  
 Ψ ins. *sā* before *duradhya°*, but cop. deletes it again || BhΦ *durabhi-*  
*prāyeṇa*; but cp. 126, 19 || 8 Φ *muku* (once); A om. *mukur mukur* ||  
 Bh *utsa°*, Φ *utsu* for *uterjya* || A *kautukavasas*; Pr *kautukaparasya deva*  
*kapota°* || 9 Φ om. *ca* || Bh *ayaṃ ca durātmā* || BhΦ om. *iti* ||

M *riṣamamārgge vya°* || A om. *jñātvā* || A *vihatāśaḥ* | *abravit* | *pratinivṛttaḥ* || Bh *pratinivṛtte* || *avravit* || 12 Before the *āryā*, Φ (not Bh) inserts *bhāvyaṃ bhavan* || Φ (not Bh) om. *bhavati ca bhāvyaṃ* || 13 bhN *bhaviṣyatā* || 14 M *pūṃsū* || BhΦ *ca* for *ce* || 16 A *vihaṃgāmīśalābhah*, corr. by a later hand to *vihaṃgānām eṣa lābhah* || PrBh *kuṭuṃba°* || 17 BhΦ *pratyāvṛttaṃ* || 18 BhΦ *taddmūkaṃ* || M *pramādārodbhe na gamanaṃ* || 19 BhΦ *yatas tatra ca uttaradigvibhāge* || A *harinyo*, corr. from *hirinyo* || Bh (not Φ!) *hiranyanāmā* || ΨPPrM *mama suhr̥d atikayena priyaḥ* | *tatra* (M *priyas tatra*, om. the punctuation) *vasati* || 20 bhN A *avalambitāṃ* || A *pāśavimokṣaṇāya iti* || 21 BhΦ *tithatvā°* || A *harinyamūṣaka°* || M *tad dhi laghu durggam* || ΨP *ateruḥ* || 22 Pr *tha* for *ca*, but del. again without another correction || 23 N *śatamukhabilaṃ* || 24 BhΦ *pakṣipāṣi°*, A *pakṣapāṣi°* || A *harinyo* || Φ (not Bh) *nijabaladurggam anusṛtya* || 26 A *mām etām avasthāṃ*; Pr *memenām a°* || 27 Bh *kratvā*, Φ *tā*, for *śrutvā* || A *durgāmtara*; Bh *durggāṃṣṭakagataḥ* (!), Φ *durggāṃṣṭaragataḥ* || Pr *bhāna* for *bhādra*, but *na* corr. from some other akṣara smeared with gamboge || 28 ΨP *kīdrg ca*, M *kīdrg va* || A *ita* for *te*; a later hand corrects this to *tava* || BhΦ *kṣamyatām* for *kathyatām* || N *citragrīva prāha* || 29 BhΦ *kapotas* for *kapotapatis* || BhΦ ins. *tat* before *satvaram* || N ins. *śrutvā citraṃ* before *tad ākarṇya* || 30 BhΦ *parihṛṣṭātmā* || bh *niṣkāmann*, N *niṣkāmannam* || Bh (not Φ) *avruvīt* || 31 N *°kūriṇaḥ* for *°dāyinaḥ* || 32 BhΦ *mahātmanāṃ* for *kṛtātmanām* ||

## Page 129.

1 Pr *atra* for *atha* || Φ *pāśabamḍha*, Bh *pāśabamḍhaṃ* || BhΦ *saviṣādam*, then Bh *hiranyōvruvīt*, Φ *hiranyo°vravit* || 2 BhΦ *kathayati* for *kathaya*, *iti* || BhΦ om. *uktaṃ ca* || 3 ΨPM *yasyān va* || Φ (not Bh) *yasmā cānana ca gathā ca ya tvayā ca tva yatra ca śū°* || 6 M om. *tāva ca* || 7 BhΦ om. *kiṃ ca* || ΨPPrM *kiṃ locanānām* || BhΦ *vikacotpalaṃtviṣāṃ* || 9 BhΦ *yaddśu* for *yaddśya* || M *mṛtyuṃ* || Bh (not Φ) *puruto* || Pr *vijjaṃbite* || 12 Φ (not Bh) *pārśvasthiti* || A *daivā* | *naṃ naiva*, corr. in the margin by a later hand to *daivā tad vamaṃ* || 13 Bh *°karayo prāha°* || 15 PrBhΦ *samīkṣa* || 16 Φ (not Bh) *ati* for *iti* || Pr *meti* for *me matiḥ* || 17 M *saṃghāthuvāṃty* || 18 BhΦ *vadhyaṃte* || 19 Pr *durrnīti kim* || 20 A om. *hi*; a second hand supplies *gaṃ* in the margin || 21 Φ *uktā*, Bh *uktvā* || BhΦ *pāśān* (Φ *pāśan*) *na chettum ārabdhaḥ* || 22 BhΦ om. *uktaṃ ca* || M *ma* for *mama* || A *pāśaṃ* || Bh *pāśaḥ chi°tām*, Φ *pāśasthītām* || 23 BhΦ *tad ākarṇya* || M *juna* for *na* || A *svāminā* || 24 M ins. *haṃ* before *°nantaraṃ* || BhΦ om. *bhādra* || Φ *mamaivaṃ* || 25 Φ (not Bh) om. *tat* || BhΦ *kathaya me tāvanmātram api sanmānaṃ*; then Bh *na karomi*, Φ *ta karoṣi* ||

bhN *etūvanmānaṃ*, M *etanmātraṃ* || BhΦ ins. *yataḥ* after *uktaṃ ca* || 26  
 BhΦ *datte* || 27 Bh *vittūbhāvo* || A *kātarāḥ* for *kāhicit* || 30 M *aparaṃ*  
*va* (read *ca*) *mama* || BhΦ *kādācin mama* || A BhΦ *atha*, om. *vā* || 31 Bh  
*tad avasyaṃ*, Φ *tad avasyaṃ*, for *tan nūnaṃ* || A *narakāpātāḥ* || Ψ PPrM om.  
*uktaṃ ca* || 32 M *thanu* for *prabhūḥ* || 33 Φ (not Bh) *ca* before *śidati* ||

## Page 130.

1 A *harinyaḥ* || Bh *hiranya āha*, Φ *hiranyāha* || BhΦ *sarvaṃ* for *imaṃ* ||  
 M *svāmin na dharmmaṃ* || 4 bhNAΨPM (not PrBh) *yaś ca* for *yasya* ||  
 M *ṇṭyegsu* || 5 Bh *trailokyasthāpi* || 7 BhΦ *svāśraya jagāma* || M *vedam* ||  
 Pr om. *sādhu cālan ucayate* || 8 bhNAΦ *duḥsādham*, Bh *duḥssādham*, in A  
 corr. by second hand to *duḥsādhyam*, which is the reading of Ψ PPrM. Read  
*duḥsādham* (cp. Pāp. III. 3, 26). But cp. 131, 26 || M *viyataḥ* for *vai yataḥ* ||  
 9 BhΦ *samātyeva*, bhN *samānyaiva*, Ψ PPr *saṃmānyaiva*, M *saṃmānaiva*; A  
 with *us* || 10 Ψ PPr ins. *ca* after *sarvaṃ* || bhNA *baṃdhanamokṣaṃ ca*,  
 Ψ PM *baṃdhanamokṣaṃ*, Pr *baṃdhanamokṣyaṃ*, Ψ PPrM om. *ca* || BhΦ *savismayo*  
 for *vismitamanā* || Pr *cintayāt*, Φ (not Bh) *vācintayāt* || After *vyacintayāt*,  
 two leaves are lost in Ψ, which sets in again p. 134, l. 18 || 11 BhΦ  
*buddhir aho* || Pr *hiranya*, A *harinya*, A with a *śya* and a mis-written *nya*  
 before *nya* deleted by the copyist himself by smearing *śya* and the first *nya*  
 with gamboge || 12 A *hirinyena* || BhΦ *pratikaraṇaṃ* || BhΦ *caṃcala-*  
*prakṛtīr a* (Bh *e* for *r a*) *viśvāsaparaś ca na ca kenāpi vaṃcayitum* (Φ *vaṃcayatum*)  
*śakyaḥ* (Φ *śakya*) || A *viśvāsaṃ na* || 13 N *vaṃcituśakyaś* || bhN *tatrāpi*  
 for *tathāpi* || BhΦ *iti* for *eva* || 15 In bh a gloss on *svāter*: *nakṣatrasya* ||  
 Pāda d in BhΦ: *svātyudakaṃ samikṣate* || 16 M *pād*, om. *pāda°* || 17  
 BhΦ *tāvad eḥiti* for *itas tāvat, iti* || 18 BhΦ om. *kācit* || bhN *sāviśeṣa°* ||  
 19 N *vāyasa prāha* || 20 BhΦ *tad ākaraṇya* || A *hirinyo* || BhΦ om.  
*viśeṣād* || Bh *ṇṭallinaḥ*, Φ *ṇṭalīnaḥ* || 21 M om. *sa*, perhaps owing to  
 the circumstance that in Pr *sa* looks exactly like *se*, as the visarga of *n* (in  
*bhavan* l. 19) touches the right edge of the upper horizontal stroke of *sa* ||  
 BhΦ *samāgataḥ* || 22 NM *hiranya prāha*; N om. all the text between  
*prāha* and *bho vairāṃ* 131, 2 || PL<sup>1</sup> *'si* for *'sti*; BhΦ om. *'sti* || BhΦ *kūryaṃ* for  
*prayojanam* || A om. *iti* || 23 BhΦ om. *me* || Pr *ti*, BhΦ *prītiḥ* for  
*pratītiḥ* || 24 BhΦ om. *bandhane saṃjāte* || Bh *baṃdhamokṣo*, Φ *baṃdha-*  
*mokṣaṃ* || N A BhΦ om. *iti* || 25 Φ (not Bh) om. all between the first  
*maitrī* and *uktaṃ ca*, l. 26 || A *hirinya āha*, Bh *hiranya āha* || Bh *bhoktāhaṃ* ||  
 26 bhAPPrM om. *yo*; bhPPrM insert *ya* before *ātmano* || 27 AM *cāpi*  
 for *vāpi* || BhΦ *hāsyatāṃ yāti sa kṣītau* || 28 Φ *raśyam*, Bh *raśyatām* for  
*gamyatām* || 29 Φ om. all between *karoṣi* and *uktaṃ ca* || PL<sup>1</sup> *karīṣyāmīti*,  
 M *karīṣyāmī* || Bh *tvayā saha vairinā* ||

## Page 131.

1 Bh  $\Phi$  *na hi* for *ndsti* || 2 bhNAPM (not Pr) *vividham*, in A corr. to our reading by cop. Cp. l. 6 || 3 A *yatah*, but *ya* written on some akṣara deleted with gamboge || 4 After *vairam* an akṣara which seems to have been *tta*, is deleted in A by two strokes and gamboge || Bh  $\Phi$  *prāk* for *drāk* || 6 N *prāha* for *āha* in both places || 7  $\Phi$  *kāraṇanippāditam* || Bh *nippāditam*, A *niṣpannam* || P *kṛmitrimam* || P *tat tad ahepikāraṇānād*, bhPr *tat tad ahepikāraṇād*, N *tat ta ihepikāraṇād*,  $\Phi$  *tat tad ehopakāraṇād*, Bh *tat tad ... opakāraṇād* || Bh  $\Phi$  om. *punaḥ* || 8 M *nāma gacchati*, P *ndpacchati*, A Bh  $\Phi$  *na gacchati* || A omits all between *nakulasarpanām* and *pativratākulaṭānām*,  $\Phi$  omits all between *°nakhāyudhānām* and *paṇḍitamūrkhānām* (writing *paṇḍitamūrṣānām*);  $\Phi$  then continues: *pativratākulaṭānām dvija* [cp. Bh!] | *jalānalayo devadetyānām sapāsaya* [cp. Bh!] | *mārjārānām sapatnyo śiṃhagajānām labdhakaharīnānām kākūlikāno* | *digambarānām* [cp. Bh!] | *sajjanadurjanānām*, &c. Here it is evident that the archetype of A and that of Bh  $\Phi$  had an omission, which, in the margin of the archetype of Bh  $\Phi$ , was supplied from another MS. Fortunately for us, the copyist of  $\Phi$  inserted this addition into his text in a wrong place || bhNBh  $\Phi$  *śiṣyabhuk*° || 9 Bh *sāpāsaya mārjārānām* || M om. *labdhakaharīnānām* || N *ludhake ha*° || 10 Bh ins. *dvijadigambarānām* before *sajjana*° || A om. *ca* before *nityavairam* || Bh  $\Phi$  *nityam vairam* ( $\Phi$  *vaira*) || 11 Bh  $\Phi$  *kenāpi kasyaci*° || Bh  $\Phi$  *hataḥ for vyāpāditaḥ* || In A the corr. deletes *ya* of *prānāntāya*; M *prānānta* || Bh  $\Phi$  *varitāte* for *yatante* || 12  $\Phi$  *akūraṇetat*(!) || 13 M om. the first pāda || Bh  $\Phi$  *yāti* for *eti* || 15 Bh  $\Phi$  om. *mama* || 16 Bh *arhati*,  $\Phi$  *arhasi*, for *icchati* || 17 In bh gloss on *garbhād*: *vesaragadhe*(?) ; Bh  $\Phi$  *garbham* || 18 bhNPBh *pāṇine*, in bh corr. by corr. to *pāṇiner*; A *pāṇinaḥ* || 19 Bh *unmamotha*,  $\Phi$  *unmotha*, bhN *unmamagya*, the second *ma* being deleted in N by cop. || Bh *munijaimuniṃ*,  $\Phi$  *munijemuniṃ*, bhNAPr *munim jaimaniṃ*, P *munim jaimuniṃ*, M *munijaimaniṃ* || 20 Pr *dvelūtaṭe* || 21 bh *atirusāṃ*, but apparently corr. to *abhirusāṃ* by corr.; N *anirusāṃ*; PL<sup>1</sup> *°cetasāṃ mabhirusāṃ*; A *°cetasāṃ matirusāṃ* || Bh *tiramyāṃ*,  $\Phi$  *thīramyāṃ* || 22 N *prāha* for *āha* || 24 Bh *bhayaśobhāc*,  $\Phi$  *bhayaślokā* || 26 M *durbhēyuk*, A *durbhedah*. All our other MSS. with us. Cp. 130, 7 || Bh *°mukarasaṃdhiḥ ca*,  $\Phi$  *makaresiṃdhiḥ ca* || 30 || || 27 Bh  $\Phi$  *ikṣo rasāt* || bh  $\Phi$  the figure 2 for the second *parvaṇi*, N neither this figure nor the second *parvaṇi* || 28 Bh  $\Phi$  *viparītānām ca viparītām* || 29 A om. *aparam* || N *prāha* for *āha* || 30 Bh  $\Phi$  add *yataḥ* after *ca* || 31 Pr *saṃdhitasyāpi* || N jumps from the first *viśvāsam* to the second *viśvāsam* (132, 1), om. one of them and all between them || Bh  $\Phi$  *ripo* || 32 Bh *vrttaḥ* for *vrtraḥ* ||

## Page 132.

1 PPrM om. *tathā ca* || 2 A *tridiśemdreṇa* || Bh *dite*, Φ *dine* || P *diter cārbo*, L<sup>1</sup> *diter vārbo* || A *vināṣitaḥ* || 3 BhΦ *suślakṣmeṇāpi sandreṇa* || 4 P *nāśayeś ca* || Bh *śanau* || Bh *pūrvam*, Φ *pūrva*, Pr *bhuvam* (bhū being corr. by cop. from some other akṣara smeared with gamboge); M *hmavam*, A *kūlam* for *plavam* || 5 A *arthabhāreṇa* || Bh *śipār*, Φ *śipār* for *ripār* || PML<sup>1</sup> *vrajat*, Pr *brajet*, for *gataḥ* || 6 PL<sup>1</sup> *taramtaṃ* for *tadamtaṃ* || 7 PL<sup>1</sup> *laghutapanako* || N *cimtavān* for *ci' āsa* || 8 Bh *mativiṣaye*, Φ -- *tiviṣaye* || bh *athavā*, N *atha 'vā*, om. *ta*, but without sandhi with the following word || Bh *etasyōpari*, Φ *eva tasyōpari*, bhN *eśasyōpari* || BΦ om. *me* || 9 N *sāprapadinam* || Φ (not Bh) om. *bho* || 11 After *idānīm*, some akṣara (*yā*?) has been covered with gamboge in A || A *pratipādayasva*, corr. by corr. from *pratipayasva* || Bh *anyathā iham atraiva*, Φ *anyathā matham atraiva* || PPrM om. *sthāne* || 12 Φ *harinyoḥ* || bhM *nāyam buddhir*, P *nāyam buddhir*, Pr *nāyam buddhi* (continuing *vaṃcanād*), ABhΦ *nāyam duṣṭabuddhir*, for *nāyam abuddhir*; cop. of bh deletes the *anusvāra*, N *neyam buddhir*. Simpl. MS. I has: *vidagdhavacanānyam drśyate laghupatanoh | satya-vākyas ca* | H has a gap here; h with I (blunders: *drśyatto laghūpattana*) || After *jñāyate* BhΦ *yataḥ* || 13 A °*mriyaḥ* || 14 PL<sup>1</sup> *nasprho* || 15 Pr *tadvāsyam* || PPrM *vidheyā* for *pratipattavyā* || 16 Read \**pratyāyito* for the misprint \**pratyayito*. bhNAPPr *pratyāyato*; M *pratyāyito*, BhΦ *pratyāyino* || Bh *aparam* for *param* || A *tvadbuddhiparīkṣanāya*, after which one akṣara (*tta*?) covered with gamboge; PM *tv* (M *nv* for *tv*) *abuddhiparīkṣanārtham* || 17 BhΦ *tvadamkāgataṃ*, A *tvadamke muktaṃ me* || AΦ (not Bh) *sara* || 20 A *tato* for *tvatto* || Pr *bibheti* || bh *tvadyāmyamitra*°, corr. by corr. to our reading; N *tvadyāryyamitrapārsvāt*, BhΦ *tvadyā 'sya mitrapārsvāt* || 21 N *athāsā*, then two akṣaras covered with gamboge, then *v āha* || 22 BhΦ *guṇavanmitrasaṃgena*, PPrM *guṇavanmitravinaśena*; then P *yan mitravinaśena yan mitram upa*° || 23 Bh *śālistambābhībhavataṃ*, Φ *śālistambābhībhavantaṃ* || 24 N *tadhbāśulvā*, PPrM *tat śrutvā* || PPrM *samālingitau* for *samāgatau* || PPr *laghutapanako*, in Pr corr. by cop. || 25 After *bhavān* (Bh *bhavāna*), BhΦ: *svasābhāva*[Φ *ve* for *va*]*śas cāhāram* || M *aham ānveṣayāmy e kṭva* (om. *hāram a* and *vam u*) || 26 A *sakāśūpakrāntaḥ*, corr. to our reading by corr. || Φ (not Bh) *anupaviśya* || 27 bhAPPrM *kā-mam*, N *mam*, corr. to *m* by cop. BhΦ and Śār.β 72, 10 with us || A °*kusama*° || Bh *kṛtvā svapruṣyakimśukatulyāṃ*, Φ *kṛtvāśūpuṣpakimśukatulyāṃ* || N *māmsamī-peṣim* || 28 bhNPPr *hiranyāṃkam*, in Pr corr. to our reading, perhaps by a later hand; BhΦ *harinyāṃtikam*; A and Śār. 72, 11 with us || M *bhākṣatām* || 29 Pr om. *ca* || Φ (not Bh) *vahate* for *ca kṛte* || Φ (not Bh) *iva* for *eva* || A



*sāmāka* ° || 30 bhPrM °nita; N °nitam, corr. by cop. to °nita || Bh *svasāmarthyendāpanītān*, Φ *svasāmarthenāpanītān* || P *svasārthyendāpanītābhakṣyaṃ bhakṣyatām taṃdūlā iti*, Pr *svasāmarthyendāpanītābhakṣyaṃ bhakṣatām taṃdūlā iti*, M *svasāmarthyonopanatabhakṣyaṃ bhakṣyatā taṃdūlā iti* || A *bhakṣyatām* || BhΦ *bhakṣyaitāma taṃdūlām iti* || 31 A *tatas tau supritāv api | parasaram | priti* ° || BhΦ *parasparasutpātān*, Pr *parasparasuptān* ||

## Page 133.

1 A *vakti ca for prcchati* || 4 Φ (not Bh) *tukṣati* || 6 Φ (not Bh) *vachah* || 7 BhΦ om. *kiṃ bahunā* || Φ (not Bh) *niramtaram* || M *niramtarikṛtvā* || 8 A *ekāṃtamaīratrātām* || 9 BhΦ om. *sa* || A *tadūpakārarāṃjyitāḥ* (om. *manās*) || BhΦ *tatpakṣimadhye*, AM *tatpakṣitīmadhye* || Φ (not Bh) *sa tadā for sadā* || N *anyathānyasmin* || 11 Φ (not Bh) *vāso* (!) *'apūritanayanāḥ* (!) || A *amśrupūritanayanāḥ* || A *samūga*, then the space of an akṣara covered with gamboge; the ā-stroke covered with gamboge, and *samūga* corr. to *samamga*. Then the space of 5 akṣaras covered with gamboge by corr., who writes on it *dgadam uvāca*, the reading of the corrector being thus *samam gadgadam uvāca* || 12 Pr *vibhaktiḥ* || BhΦ *tad yāsyāma atrdham* || A *aham anyatra* || 14 BhΦ *anūvṛtīḥ* || PPrM *mahatī 'vṛtīḥ* || A *jano for nagara* ° || BhΦ *babhukṣayā pūṇito*; bhN *bubhujyū* ° || 15 PPr *vihaga* ° || M *vihagampāṇḍhanārtham* || BhΦ *aham atyāsu*[Φ adds *yī*śeṣatayā || 16 M *videṣam calito* || ABhΦ *tato 'ham for tendham* || A *karomi*, om. *iti* || BhΦ *yāsyāmōti* || A *hiringya* || 17 BhΦ *tahri*, but the *i*-hook deleted in Bh || N *prāha for āha* || Bh *yāsti*, PPrM *yāsyatīti*, N *yāsyatīti* (!) || 18 ABhΦ *dakṣaṇāpathe*, N *dākṣiṇāpathe* || 19 M ° *māṃsakalāni* || 20 BhΦ *subhāṣitagopīm* || BhΦ ins. *bhūcaraḥ* before *sukkena* || Φ (not Bh) ° *pakṣakṣayaṃ* || 22 BhΦ *tā*, APr *te ye for tāta* || Pr om. *na*, which has been supplied by another hand in margin || 23 ABhΦ *cāpadi samethitam* || 24 A *hiringya* || N *prāha for āha* || BhΦ om. all between *āha* and *bhoḥ* line 25 || A *apy evāgacchāmi* || A *ato* || 25 A *dukkham* || M om. *sa* || APr jump from the first *āha* to the second *āha*, om. one of them and all between them || N *prāha for āha* || 26 M *tavi for tatraiva* || BhΦ *gatās tam sarvaṃ* || Bh *akoṣagatir* || 27 APr *tatrāgamisyati*, BhΦ *tatrāgamisyasi* || 28 Φ *śanai manai* || Bh *māsudvahaśceti*, Φ *māsadvayaśceti* || A *mānado for sūnando* || 29 Φ (not Bh) *abhyo for dhanyo* || A *samasti*, corr. by corr. to *samam asti*; BhΦ *samo 'sti* || bhN *dharaś for dhanyataraḥ* || 30 MBhΦ om. *h* || Φ *sampattādīkāni* || N *apustāv for aṣṭāv* || Bh *uḍḍiyanāni*, Φ *uḍḍiyanāni* || Bh *tatas for tat* || P *sakkena* || 31 N *prāha for āha* in both places || 33 BhΦ *cakram* ||

## Page 134.

1 Before *śrutvā* Φ inserts *api*, in spite of 'pi after *hiranyo* || BhΦ *hiranyōpi* || Bh *pr̥ṣtopari*, Φ *dr̥ṣtopari* || bhNPPrM om. *tatpr̥ṣtopari* and the following words to *sampātodḍayanena* (excl.); our reading is that of A (only A °*ṣto*). Simpl. HI: *tathānuṣṭite hiranya*[*h* add. over line in H]<sub>s</sub> [H om. *s*] *tatkeṣanād eva tadupari samārūḍhaḥ* | [I om. *h* |] *sōpi sanaiḥ sanaiḥ* [I om. *h*] *tam ādāya prasthitāḥ*; h: *tatt śrutvā hiranya tasyōpari samānūḍha sōpi sapāt tenaiva pracchittaḥ* || BhΦ *samāruhya* || N *sampātodurnayena* || 2 Φ only one *sanaiḥ* || Φ om. *tena sa* || Bh *saha* for *sa* || Φ *taṃ hradam taṃ* || BhΦ *pracalita* for *prāpitaḥ* || 3 BhΦ *athāmtare* || P *mūṣakādhitam*, M *mūṣakādhisritam* [sic!] || 4 N *tattistha*°, Φ *tannivrastha*° || 5 Φ (not Bh) *sākhām āruhya* || BhΦ *tārasva*[Φ *śva*] *rena provāca* || Φ *mantharakah āgacchan* || BhΦ *bhavanmitram* || 6 Over °*tydliṅga* gloss in bh: *tvam* || A our reading, corr. by corr. to *āgatydliṅgyatām iti* || BhΦ *āgatya āliṅgya* || 7 A om. *yataḥ* || Bh *sakapūraiḥ*; Φ *kiṃ vaṇḍanaiḥ sakalapūraiḥ sthapārai* || P *kiṃmu*, BhΦ *kiṃ tu* for *kimu* || 2nd pāda in A: *kiṃ suśitalaiḥ*, which corr. corrects to *kiṃ ca candraiḥ suśitalaiḥ* || 8 M *ta* for *te* || 9 Pr *nipunatarai* || 10 BhΦ *parijñāto* 'sti | *iti* || Pr *smṛti* for 'si | *iti* || PPrM *mamāparādham* (PrM °*dham*) *kṣamasvam iti* || 11 BhΦ *vr̥kṣōtīrṇ-nakam* || 12 N *vihitāliṅgitau*, P *vihitāliṅginau*; Pr *vihitau liṅgitau*; M *vihitālikitaśarīrau*, om. °*liṅganau pula*° || BhΦ *pulakitasvaśarīrau vr̥kṣād* (Φ *vr̥ddhād*) *adhasthōd upaviṣṭau cātmaciramtanaṃ vṛttāntam* || 14 A *mantharakam* || P *laghutapanakam* || Φ (not Bh) *bho 'yaṃ ko mūṣakah* || BhΦ *bhaksabhūto* || M om. all between *mūṣakah* and *mūṣako 'yaṃ* l. 16 || 15 BhΦ om. *bho* || N *prāha* for *āha* || 16 PPr ins. *mūṣakah* after *mūṣako 'yaṃ* || Pr *t* for *tat*; BhΦ om. *tat* || 17 M om. *yathā dhārā* || A *rā* for *dhārā*; corr. corrects *rā* to *śaṣṭo* || A *vivirā tarakāḥ*, corr. by corr. to *divi tarakāḥ* || 18 Ψ sets in again here with *khyayā* || 19 A °*parityaktiyās* || 20 M *paranirvedam* || BhΦ *āsādyā* for *āpannaḥ* || BhΦ *tavāntike* || 21 N *prāha* for *āha* || M om. all between *āha* and *pr̥ṣto* || Pr *pr̥ṣto dayāiva tatraiva* || 22 Pr *eta traiva* || ΨPPrBh om. *na* || 25 M *pramadārotham* || 28 N °*guḍe*° for °*drava*° ||

## Page 135.

1 M *anna* || M *prāśūṣikaparivārakārtham* || 3 *suprayatnam*; cp. also Śār. 74, 9 || 4 Pr *bhaksya*, om. *māne* || M *parivṛāprāja* for *parivṛād* || 5 bhN *anūyāseneva* || 6 ΨP *prāpnosi*; Pr *prāpnoti* || N *bhaksyayāmi* || M *taṃtram taṃ* for *tatra* || bh *vr̥hatsphīn*° corr. by corr. to *vr̥hatsphig*°; ΨPPr *vr̥hasphig*°, M *vr̥hasphī*° || 7 ΨPPr *brūṭakarnṇo* || 8 bhNAΨPr *āśramam*, P *āśram* for

*śramam*; M *aśramam*; Bh with us; M and Bh *upanītavān*, in Bh apparently corr. to our reading || 9 ΨPr *brūṭakaraṇo* || 10 N *br̥hasphigo*, bhΨPr *vr̥hasphigo*, A *vr̥haspigasya* || 12 After *abhyāgataḥ*, Pr repeats *śūnyam prativacanam prayacchati* || ΨPr *brūṭakaraṇa* || 13 ΨPr *sālhā-dam* || 14 Pr *rātrām api* || N om. *iti* || 15 Ψ *gat*, corr. by cop. from *gataḥ* || 16 ΨPrM transpose *kasmāc cirād dṛṣyase* and *prīto 'smi te darśanāt* || 17 ΨPrM *kā vūrttā nanu durbalōsi* || 18 M *śamupagatān* || 19 Ψ *harmāṇi*, Pr *harmāṇi* || 21 bhNΨPr *prāghuṇike*, in Ψ corr. to our reading by cop.; but the correction is not very clear. ABh with us || 22 ΨPrM *sadanam* || Pr *vr̥thā* for *vr̥ṣāḥ* || 23 N *girā* ||

## Page 136.

1 Pr *tatrāḥka°* for *tathāḥka°* || 2 M om. *yataḥ* || 3 ΨPr *pauro-hatyam* || 4 bhNAΨPrMBhΦ *māḥapatyam*, in bh corr. to *māgapatyam* || 6 ΨP (not Pr) *brūṭakaraṇaḥ* || N *būṭakaraṇa āha* || 7 M *tvāt* for *tvatto* || Pr *mamānyaḥ suhṛt*, M *mamānyaḥ syahṛt* || 8 N *bhikṣāmātram* || 9 In bh, gloss on *karmakurā*: *bhṛtyāḥ* || N *vr̥tticchedāsanmārjanādī°* || 11 N *veśena* for *vamśena* || M *tāḍayati* || 12 ΨP *kuṭūhalaṃ me tasya*, in Ψ corr. by very small strokes to our reading, apparently by corr.; M *kaṭūhalaṃ me tasya* || 13 N *vr̥hasphik*, A *vr̥haspig*, ΨPr *vr̥haspig* || 14 ΨPrM om. all between *bilam* and *nidhānosmanā*, l. 16 || 16 N *kuddatesaṃ* || 17 N *uṣmā* || bhN *vitvajo*, corr. to our reading by corr. of bh || N *viddhim* || 20 That in our text *śāṇḍilimātā* is a compound, is evident from 140, 15 || 22 ΨP *brūṭakaraṇa* ||

## Page 137.

4 ΨP *devatārccanaparas*, Pr *devatārccanaparas*, M *devatārthanaparas* || 5 bhN *pratyūhaprabuddho* || M only *vr̥kma*[new line] *nyoh* || 6 N *anantara-phaladā* || 7 M *tadagrahaṃ* for *tad ahaṃ* || 8 bhN *mūrṣoddeśena* || ΨP *yathā śaktir* || 9 Ψ *bhartsamānū* || M *bhargavajamūndha* || 10 Pr *he daridra* for *daridrasya* || M *bhojaprāptis* || 13 bhN *na svāditaṃ* || 14 M *maṃdam ra 2* || 20 Pr *tasya* for *tac ca* || 21 Pr *yacchannajalam* || 22 M *nityapra°* ||

## Page 138.

4 N *vivekajñai sādananmāyā* || 6 bhNΨP (not Pr) *tr̥ṣṇā*; ABh with us || 11 ΨPrM *mahāñjanasikkharākāraḥ* || In bh gloss on *krodhaḥ*: *vr̥rāhaḥ* || 12 N om. *dṛṣtvā* and the following words to *dṛṣtvāpi*, l. 15 excl. || No MS. has the samdhi after *dṛṣtvā* || bhΨPrBhΦ *ā karṇāṇṇāṃ*, M *ā karṇāṇṇāṃ*; A with us || 16 Pr *tathā for yathā* || 17 M *prahite* || 21 N *tasminn* for *etasminn* || Pr *°mṛtyu* || 22 Ψ *śṛṅgāla* || ΨPrM *taṃ deśam* ||

## Page 139.

- 1 N *prāruṣṭo* for *prahrṣṭo* || 7 N *tatt* for *tat tad* || 13 M *vāpaṭati-takoṭiṃ* ||  $\Psi$ PPr *bhaksitum* || 14 M *tuṭitapāse* || Pr *tāluṭpradeṣe* || 15 Pr *mastamadyena* || 21 Pr *athaśva* || 22 M *cūrṇaṇḍisyaṃnvā* for *cūrṇa-yitvā* || 24 Pr *sūryāt tape* ||

## Page 140.

- 1 M *grha* for *grhe* || 2 Pr om. *madye* || M om. *sā* || bhN *sāpy acintayat* || 3 bhN *naipunye* || 4 bhN *tilānāṃ bhojyān* || bh *klptavān*, corr. by cop. from *kṛtavān*; N *kṛtapravān* for *kṛtavān* || 5 M om. *luṇcitair a* || 6 Pr *arthān* for *atha tān* ||  $\Phi$  *sūrpe*, bhNA $\Psi$ PPrMBh *sūrpe* || 7 M *grho* for *grhād* || M *tu* for *grhnātu* || 10 M *nava°* for *tad°* || 12 N *samarthā* || 14 bh $\Psi$ PPr *saṃbaṃdhenēme*; N *saṃbaṃdhenena me*; M *saṃbaṃdhaṃnemi*; our reading is that of ABh $\Phi$  || 15 N *sāṃdātīmātu*, with a visarga added over the line || 18 bhN $\Psi$ PPr *tan* for *tan*; ABh with us || bh *nīdhānodya°*, apparently corr. by cop. from °*nogha°*, N *nīdhānoghā°* || 20  $\Psi$ PPr *brūṭakarmṇa* || M *jñāyato*, om. *te ya* || 21 M *yūthyaparivṛta* ||  $\Psi$ PM *vṛhasphig*; Pr *vṛnasphigoha* || 22 bh $\Psi$ PPrM *khanatṛikam*, N *khanitṛikam*; ABh with us || 23 PrM om. *mayā* || 24 Pr *addhi* for *api* || Pr *caraṇamalitānāṃ*, M *caraṇamalitayāṃ* || NBh *tatpādānusūriṇo* ||

## Page 141.

- 1 Pr *tava* for *tad* || 3 M *tathā* for *yathā* || 4 N *tagā* for *tathā* || 6  $\Psi$ PPr *puruṣaṃ drṣṭvā*, M *puruṣaṃ drṭhā* || M *jānīti* || 9 bhN $\Psi$ PPr *bhaviṣyāt*, M *saviṣyāt*; ABh with us || 10 bhM *cetarac ca?* c and v are often indistinguishable in Jain MSS. || 11 Pr *cihnam*; N *ajātakapā-laciṇnaḥ* || 12 *pratyyutpadaiḥ* all our MSS. including ABh $\Phi$  || 14 N ins. *āradhvaḥ* before *pravṛttaḥ*, writing *pravṛttaḥ* between two *daṇḍas* || 16 M *nāṃ* for *māṃ* || 19 M *bhaktvā* || M *vāsurāṃ* || 20 N °*kapāṭaja-tilān* || 23 M *durgge* twice || 24 Pr °*carcino pi bhū°* ||

## Page 142.

- 2 M *tā* for *khanatā* || 4 Pr *anyāgata idam*, M *abhyāgata ivam* ||  $\Psi$ P *brūṭakarmṇa*, Pr *vūṭakarmṇa* || 5 In  $\Psi$  gloss on *asya* by glossator: *nīdhā-nasya* || bhN $\Psi$ P *tan*; Bh $\Phi$  om. *tan*; A with us || 7  $\Psi$ PM *sthānakam* || 8 Pr *vīksitum api* twice || bhNA $\Psi$ PPrM *acintayamś ca* || Bh *advācintayam*,  $\Phi$  *advācintavyam*, Bh $\Phi$  om. *ca* || 10 N *ma* for *me* || 11 M *sahastakiraṇo*;  $\Psi$ P *nirucchāhaḥ*, Pr *nīrucchāhas* || 12 N *sapaticārah* || 13  $\Psi$ P (not Pr) *brūṭakarmṇo* || bhNM *bhūyo* only once;  $\Psi$ PPr *bhāyōpi* 2. A with us.

BhΦ om. 'pi || N *tādītum* || 15 M *bhavann* || 17 bhN *yato* for *gato* || 18 Pr om. *yataḥ* || 19 Pr *parāsavati* || M om. *yaḥ janān* || 23 bhN ΨPPrM *śatru*, in bh corr. to our reading by corr. A with us || ΨPr *brūṣakaraṇam* || N *kautuhalaṇ* ||

## Page 143.

1 Pr om. *ś ca* || 2 N *mūṭakaṇ* || 4 Pr °*virahita* || M *yathārthēna* for *yathā gajaḥ tathārthēna* || 6 M *tata śrutvāḥ* || 7 bhN *tato*, Pr *yatro* for *yato* || M *na kūrddasektinarasti* || BhΦ om. *tad*; A *viddhi*, ΨPPrM *tadvad* for *tad dhig*. bhN *tadvin* or *tad dhin* (as *dva* and *ddh* are often identical in Jain MSS.); in bh a second hand puts *g* over *n*. The reading *tadvad* (ΨPPrM) is a correction, but a wrong one. A's *viddhi* is evidently a correction of bh's reading || 8 N ins. *yataḥ* after *uktaṇ ca* || 10 Pr *grāsmā kusari yathā* || 11 BhΦ *kākaravāḥ*, PL<sup>1</sup> *kākasavūḥ* || 13 M om. *hi* || 14 M *śrīgurānāṇ* || ΨPM *prakūśan* || 16 M *pravyaṇ* || 18 M *vidhāvā*° || 19 M *vakto*, APrBhΦ *vyakte* || M °*ṛṣṭaḥ* || 20 ΨPPrM *iva* for *api* || 21 bhN om. *vilapya* || Pr *tut saṇmūlkhāṇaṇ* || 22 N *vyarthak-samaḥ* || 23 ΨPPrM om. *ca* before *te*, writing *tatas* || PL<sup>1</sup> *madbhūtyā* || 24 bhN *samartho*, ΨPPrMBh °*samartho*; A with us ||

## Page 144.

1 N *tat kim anena* [new line] *kim ārādhitēna* || 4 M *svāsvām* || ΨPr *chatraḥvibhiḥ* || 5 M om. *teṣāṇ*, writing *cacau* for *vaco* || bhN *durga-praviṣṭo* || M *yūvat nirddhata kvāpi* || 10 ΨPr *mānodbhāsam* || N *hāsam* for *hrāsam* || 11 N *vigurūbhavaṇti* || 13 N °*paṇḍitāṇ* || N *dṛśāṇ* || 14 M *ṛṣṭāṇṭāpahataḥ* || M *prāyadyate* || 18 M *manvitraṇ* for *sanmitraṇ* || 19 M *sarvasūna*; bhN ΨPPrM *sarvasūnyaṇ* (M °*sūna*) *daridrātā*; cp. SP II, 32! A *sarvasūnyaṇ daridrātā*, Bh *sarvaṇ*, Φ *sarva*, BhΦ *sūnyaṇ daridrasya* || 24 N *api*° for *ati*° ||

## Page 145.

1 M *yasya dṛṣṭaḥ phalavipākāḥ* || 2 Ψ om. *eva*, which is added over the line by cop. || 6 After 83, A ins. this śloka: *mānam udvāhatāṇ pūṇsāṇ varam āpat pade pade | jvitaṇ mānamūlaṇ hi māne mlāne kutaḥ sukhaṇ* || That this did not originally belong to our text is evident from K, which has interpolated it in a wrong place. The order of the pādas in this MS. is as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our śloka originates in a marginal addition. It is missing in our other MSS. including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As BhΦ only seldom number their stanzas, it is evident that the copyists copied these numbers from their originals || N °*cchanna* || 7 N *acimṭayat* ||

ΨPPrM om. *punar apy acintayam* || M *āpari* for *api* || 8 bhNΨPPrA *dāva-niḥkuthita°*, in A corr. by corr. to *dātra°* or *dāna°*; M *dāvaniḥkuthitanvacaḥ*; Bh *dāvaniḥkuvitasya ca*, Φ *dāvaniḥkucitasya ca* || 9 Pr *avagraha* for *na cā* || 14 M om. *arthitvaṃ hi ma* || N om. *na* || ΨPPrM *vastvaṃparaṃ* || 17 M om. *paribhūyate* || 18 M *busvā* for *buddhyā* || 22 N *paraṃ* for *varaṃ* || M °*nive-śitau*, corr. to °*niveśato* || 23 ΨPPr *giriḡuhataṭān*, M *giriḡumḡuhataṭān* || 24 bhΨPPrMBhΦ *khala* for *khala*, in bh corrected to our reading by corr. A with us, but corr. by corr. from *khālāyānāt* || ΨPPr *prārthair* for *prāptair*; M *prārptaurr athaiḥ priyaṃ kṛtavān manaḥ* ||

## Page 146.

2 ΨPPrM ins. our śloka 88 after our 89; but as ΨP number our 88 as their 82 (PrM 83), and as ΨPPrM number our 89 as their 83, it is clear that the transposition is only due to the inadvertence of some copyist || 3 bh 'py *arthito*, N 'py *arthibho* || 5 M *vānikṣaraṃ* for *dinā°* || 8 N om. *na ca* || 12 N *parapīḇeṇā°* || 13 M *dvitīya°* || 14 M *reṇi ciraparakāśi parāḇannābhoḡi* || 15 N om. *yan maraṇaṃ* || 16 ΨPPrM om. *tad eva* || N *vṛhatspīga°*, ΨPPrM *vṛhasphiga°* || 19 N *kare*, then a begun *ya*, then *ro* for *kāṭaro* || 21 N *upāgatasya* || 22 bhN *petikāṃ* || 23 ΨPPrM *āyuhśeṣatayā* (M with *daṇḍa* between °*yuh°* and °*śe°*) ||

## Page 147.

2 bhNΨPPrMBh *daivo*; A with us. See 151, 9; *daivo* however seems to be the genuine reading, as *daiva* 'Destiny' has often the masculine gender in Jaina Sanskrit || 3 bhN *tasmān na śocā na ca vismayo me*; but see 151, 10; in bh a first *ca* is inserted after *śocā*, but deleted again by cop. || 5 ΨPPrM *so 'bravī* for *hiranyaḥ kathayati* || 6 M *nagaradatto*, om. *re sāga* || 8 In bh gloss on *rūpakaśatena: rūpaiyā* || 11 M *sadattena* || 15 bhN *nirbhatsya* || 18 N *tatra nagara°* || 19 Pr ins. *ki* before *kenacid* || 20 PL<sup>1</sup>PrM *trēti* for *vā, iti*. This reading goes back to the circumstance, that in Ψ in the left part of the *va*-noose, perhaps owing to some small defect of the paper, there seems to be a small opening. But under the magnifying glass the closing of the noose is quite distinct || BhΦ *bhavān* for *vā, iti* || 21 bhNΨPM *manuśyēti*, PrBh *manuśya ity*, A *manuśyo iti* ||

## Page 148.

3 Pr *prasiddhanāma* || 4 ΨPrM *kanyā*, om. *rāja* which the cop. of Ψ adds in the margin || After *candramatī*, M *yā ekasmīn divase*, &c., l. 5 || NP *nāmdti°* || 5 NPr *nirīkṣyamāṇā* || 6 N *manorathaś* || 7 Pr *kuṣu-mabāṇāhatayā* || 8 N om. *tayā* || Pr *nirjarasakṛi* || 9 M *sa* [new line] *saha* || 10 M *dagvad* for *yad* || ΨPPrMBhΦ *tvadamṭike* || 12 ΨPPrM

*madamlike* || 13 bhN *samesyati*, ΨPPr *samesyati*; ABh with us || 14  
Cop. of Ψ supplies the words *yady avakya* to °*bhikhitam* incl. in marg. || Pr  
*tatrādvagaṇṭarayaṃ* || 16 M *tayā* for *tvayā* || 23 M om. one *yena* ||

## Page 149.

2 M *kautukān drṣṭakahrdayas*, *ka* being struck out; bhNΨPPr *kautukāt hrṣṭakhrdayas*; ABhΦ *kautukāviṣṭakhrdayas*. Cp. our Introduction, p. 34 || Pr  
*avalambyādāhirūḍhaṃ* || 5 Pr ins. *tayā* after *āśritayā* || M *tadamgaṇṅa-  
jamsajātaharṣaromāṇvitagātrayoktaṃ* || bhN °*mātrayādnuraktayā* || M °*gātrā*  
for °*mātrā* || 6 N *mamā ātmā* || Pr *ābhyā* for *ātmā* || 10 N *stambhita-  
taram* for *sta° tva°* || 12 M *vad* for *yāvad*, bhNA *daṇḍapāsakaḥ*; M *daṇḍra-  
pāsikā*, ΨPBhΦ with us; cp. 151, 2, 9 || 13 bhNΨ *ahitaḥ*, in Ψ corr. by  
cop. to our reading || 16 bhNAPr *daṇḍapāsakenā*, M *daṇḍapāsakenābhi-  
hita*; ΨPBhΦ with us || 17 Pr *samiti°* for *sa mati°* || 18 N *taṣyāḥ  
rakṣakasya*, bh °*vinayavati*, N °*avinayavati*, Ψ *avinayavati*, P *vinayavati* || 24  
bhN *braviṣi* ||

## Page 150.

2 M *asakṣaṃ* || 3 ΨPPrM °*phalaṃ bhavati* || 4 bh *nirbhatsa*, N  
*nirbhatsa* || 8 M °*grhadvāravarivṇṭatamaṇḍapa* || M °*mala* for °*maṇḍala* ||  
9 Pr *dvatvā* for *katvā* || Pr *praṇamma jñānako* || 11 Pr *praṇamya* || M  
*diśyo diśaṃ* || N *janmuḥ* || 14 M *mahāsāhastikatayā* || 15 bhN *nirbha-  
tsitavān* || M *apayāte* || 16 Pr *abhikrāṇte* || 17 ABhΦ *tat*, Pr *nol* for *taṃ*.  
But *taṃ* is evidently a prakṛtism; cp. the Introduction to this volume, p. 32 ||  
18 bhN *prasara*, P *svasura* || ΨPr *tvayānutiṣṭitaṃ*, P *tvayā* °*nutiṣṭitaṃ*, M  
*tvayā* °*nutiṣṭitaṃ* || 19 M *pradatsvati* for *pradattā*, *iti* || 20 bhN  
°*palāyato*, ΨPPrM °*palāyamāno*; ABhΦ with us || 21 Pr *edaṃ* for *idaṃ* ||  
23 PPr *prāṇasaṃśaya* °*ikṣitā*, a misreading easily to be explained by the  
form of *dra* in Ψ || bhN om. *mama* || 24 bhNAΨPPr *grhṛṣyati*, Φ  
*grhṛṣyati*, Bh *grahṛṣyati* || Pr *vārttavyatirekeṇa* ||

## Page 151.

1 bhN *saṃjātāḥ* (N om. the *ardhadanḍa*) *mahā* || bhN om. *taṃ* before  
*vārttā* || 2 ΨP *karmma* for *karna* || A *daṇḍapāsakaduhitā* *āpi*; BhΦ  
*daṇḍapāsikasutā* *āpi* (Φ °*sutā* °*pi*) || 4 ΨPPrM om. *svayaṃ* || ΨPPrM  
*tatrāgataḥ* || 6 M *manujāḥ* || 8 AΨPPrMBh *daivōpi* || ΨP *tuṃ*  
for *taṃ*; cop. of Ψ supplies *laṃghayitum* in marg., P has it in the text || 9  
bhN °*pāsika*; ΨPPrM *daṇḍapāsika* [P adds *h*] *sutā* °*bravī*; Bh *daṇḍapāsikasutā  
āha*, Φ *daṇḍapāsutā āha*, A *daṇḍapāsakaduhitā* *ābravī* || 11 N na *visma-  
yomi* || M *vaṇīkaduhitā* || 13 NPrM *prthak* (only once) || 14 ΨPPrM

ins. *tān* before *vṛttāntān* || M *sabakumānām* || 16 ΨPr *upabhumjamānaḥ* ||  
M *upabhumjamānamukhenā*° || 18 After *ityādi*, ΨPrM || 4 *kathā* ||

## Page 152.

1 N *tathā ca* || 2 Pr *mānasya* || 3 bhN °*pānasya* || ΨP *upā-*  
*nadvūṭa*°, M *upānadvūḍha*°, a reading easily to be explained by the form of the  
respective akṣara in Ψ || M *carmmavṛttaiḥva* || 5 N *kare prāpte* || bhN  
om. 'py. The copyist of bh writes *a* over the *avagraha* || 6 ΨPrM put  
our *śloka* 99 after our 101. Their numbering 92 to 94 (92 twice for  
91.92 corresponding to our 98.100) agrees with this transposition || 8  
bhN *tī* for *te* || bhM °*kutumbini* || 9 bhNΨPrM *āsvādayati*; ABhΦ  
with us || M *ya kṛṣṇe* || 10 All our MSS. incl. ABhΦ *asatyāny* || 11  
bhN *parigrha*° || M *kṛṣṇe* || NPr *nirvṛttim* || 13 In bh *a* gloss on  
*kuṣa*; *darbha* || ΨPrM *vāpi* || 14 M *nīnam* for *dīnam* || 15 Pr  
*śadbhyāṃ yat tvayodhes ta*° || 19 bh *śravyaṃ*, corr. by corr. to *śrāvyaṃ*; N  
*śrāvyaṃ* ||

## Page 153.

2 P om. *sahodarās ca*, M om. *hodarās ca* || 4 N *hy arthe* || N *triloke* for  
'*tra loka* || 5 bhN *svavacanam* || N om. *tāvad* || 6 ΨPr *laghutapanako* ||  
10 N *samagoraga*° || bh °*māgaṃtaṃ* || 11 Pr om. here lines 11 to 13  
incl., inserting them after *pā*, l. 15 || Pr *āmadhyāhnaḥ*° || 13 ΨPrM  
°*sevika* for °*setika* || 14 ΨPr *tasyā* || bhP °*nukuryāt*, but in bh corrected  
to our reading by the copyist himself || 16 ΨP *samāsvāsayitum*, Pr *samā-*  
*svādayatum* || N *t* for *yat* || bhN *svadeśaḥpari*° || 22 M *sa viśayaḥ* ||  
23 M *śrayato tam e carute* || 24 A om. all between *vanam* and *ḍūḥkāḥ* (for  
*maṇḍūkāḥ*), l. 27 || 25 *arthinām* all our MSS. but A (see on l. 24) incl. BhΦ.  
The lion being represented in this stanza as the king of animals, the  
*arthinaḥ* must be understood as his followers, such as *Karaṭaka* and  
*Damanaka*. The original reading of the *Pañcatantra* is not *arthinām*, but  
*ātmanaḥ*; cp. Śār. 87, 21 || 26 N *udyamyaparair* || 27 M *sarapūrna-*  
*thivāṃdrajāḥ* || 28 Pr *bhodyogaṃ* ||

## Page 154.

2 bhNΨPrM *kalūvidhijñam* [N °*vidhirjñam*], in bh corrected to °*va-*  
*dhajñam* by corr. ABhΦ with us. Cp. Śār. 88, 4 || bhN *vyasaneśv*, corr. of bh  
*vyasaneśv*, P *vyasaneṣy*, a misreading easily to be explained from the form of  
the akṣara *śva* in Ψ; bhNP *asaktaṃ*, Ψ *asaktam*, but *śa* written by cop. over  
*sa*. M *vyasanethasaktaṃ* || 5 ΨP *acavalam* || N *avisvādinam* || 6 M *eva*  
*vitā bhavati* || 16 A with bhNΨPrM. After l. 16 BhΦ ins. *sthānabhraṣṭāḥ*  
(Bh om. *ḥ*) *hi śobhaṃte* | (Bh om. *i*) *siṃhā* (Bh adds *ḥ*) *satpuruṣā gajāḥ* || N



*sobhyaṃte* || 18 M *saṃsthānaṃ* for *svaṃ sthānaṃ* || bhN *parityajyet*, corr. by cop. of bh to our reading || 19 N om. *iti* || 20 M *rūpavatyās* || 24 Pr *vrhaspatih* || 25 Pr *śilaparākrama* || 30 M *bhuvati* for *labhate* ||

## Page 155.

1 Pr *valmīśṛṅga°* || N *°saṃga°* for *°śṛṅga°* || 3 N *nātinīca*, Pr *nātinīcaṃ* || 5 ΨP *madaḥs te*; Pr *ki midas te* || 7 Pr *yauvanā dhanāni ca* || 8 bhΨPM *navasakhyāni*, N *navasamsthāni*, Pr *navasamkhyāni*, A *navasasṣāni*; BhΦ with us. Cp. Śār. 89, 18, and SP II, 65.—*saṣya* and *saṣpa* are often confounded in the MSS., and as *ṣ* is often written as *kh* in North-western MSS., *khya* and *ṣya*, *ṣpa* interchange very often || ΨPM insert *ca* before *yoṣitaḥ* || 11 N *prāṇasyopi* || 12 N *cittasya* || 14 bhN *gehe* || 15 M *cittam* || 17 bhNΨPPrM *daivo 'tra* for *daivam evātra*, BhΦ *daivam eva*, om. *atra*; A with us. But see our note on 147, 2 || 21 N *nābhyaṃ* || 22 ΨPPrM *lābhaḥ paramaḥ* || 23 M *kṛṣṇā* || 28 P (not L<sup>1</sup>) om. *lābho 'sti* || 29 N *vicam*, PL<sup>1</sup> *cittam* for *vittam* || bhNPr *vināsa* for *vināsi*, corr. by cop. of bh to our reading ||

## Page 156.

1 N ins. *hi* after *kāryatatvaṃ* || Pr *kimcid* || ΨPPr *dhanabhogābhāginah* (P *°na* for *°naḥ*) || Ψ *kicic ca*, P *kimcic ca* || 3 *°syōpārjanaṃ* all our MSS.; but cp. 157, 15 || 5 ΨP *kathāiti* || 7 NBh (not bh) *somaliko* || Pr *vāyaḥ* (om. *tantu*) || N *tanṭuvāyasaḥ* || 8 N *ca sastrāṇi* for *vastrāṇi* || 9 ΨPPrMBhΦ *°nādikā* || 10 AΨPPrBhΦ *kolikās*, M *kolikās* || 12 N *avadhāraṇakaṃ* for *adhā°* || 14 M *mithyātha jalpitaṃ* || 15 bhNAΨPPr (not MBhΦ) insert *na* between *dhanam* and *bhāvati* || 16 M om. *bhāvati ca bhāvyaṃ* || 19 ΨPPr *māturaṃ* || 22 NPr *chāyātapo* ||

## Page 157.

1 N *tasmād atraiva karma tiṣṭa tiṣṭa* || 3 M *saṃthapadyate* || PL<sup>1</sup> *saṃprapadyama-parityaktaṃ* (I. 4) || 5 AΨPPrMBh *yathū ca* || 6 bhN *na* for *ca* || 9 ΨP *udyamena* || 12 ΨPPrM *ca na* for *cen na* || 13 bhNΨPPrM *nōpālambhyaḥ*; ABh with us || 14 M *varṭtavyam*; all the other MSS. incl. ABhΦ with us || 15 *°yōpārjanaṃ* also ABhΦ || N *suvarṇaśatatrāyopārjanaṃ vidhāya* || 16 bhN *prati sthitaḥ* || 20 Pr *krodhasarakṭau locanaṃ* || 21 M *karttavyaṃ* for *kartaḥ* || M *dhū*, om. *bahu* || NBhΦ *somalikasya*, ΨPPrM *somilasya* || 24 M om. *vyavasāyināṃ* ||

## Page 158.

1 bhN *tathāśya* for *tasya* || Ψ *atyat*, P *at* for *atas* || 2 Pr om. *yāvad asau* || 3 bhN *anvīṣyati*, Pr *anveyati* || 5 N *ca* for *vā* || 6 N jumps

from the first *bhūyo 'pi* to the second *bhūyo 'pi* (l. 7), om. one of them and all between them || The words *tatra* to *pracalitaḥ* incl. are om. in the text of Ψ, but suppl. by cop. in margin || Pr om. *ca* || 7 M *ant'yūrggeṇāva*, ΨPr *anyamārggeṇāva* || 10 ΨPr *edaṃ*, M *idaṃ* || 13 M *varitāḥ* for *kartāḥ* || 14 P *bhojanād rte* || 16 bhNAΨPrM *karmma*; but in A some akṣara smeared with gamboge after *karmma*; BhΦ *karmman* || 17 ΨPr *upalambhayasi* || 18 N *somaliko* || 23 N *somalika* ||

## Page 159.

3 N *somalika* || N *prāha* || ΨPrM om. *tad* || 5 M *nāma sti* for *nāsti* || N *somalika* || 7 In M *pāda* 1 runs thus: *virūpikūṭino 'pi* || 10 bhN *subud-dhan* || M om. *patataḥ* || N *patano* || 11 bhN *nirīkṣito* || ΨP *daśa varṣāṇi ca pañca ca* || 12 M om. *so 'bravīt* || 14 P *pralabadvrṣaṇo* || bh *ṣaṃḍaḥ*, corr. by cop. to *saṃḍaḥ*, which is N's reading; ΨP *ṣaṃḍhaḥ*, Pr *ṣaṃḍha* with following *daṇḍa* || 16 bhN *marakta* || Pr *śiṣpānigrā*, M *śaṣpānigrāṇi*. These readings evidently go back to that of Ψ, which has *śaṣpānigrā*, with 2 over *ni* and 1 over *grā* (these figures perhaps by a later hand) || 17 M *thalobhiko* || Pr om. *sa*, owing to the fact, that Ψ writes *sa*, then *na* or *va*, then *gadātirekā*, putting one single bracket before *na* (or *va*), and deleting by a horizontal stroke not only these akṣaras, but by mistake also *sa* before the bracket. P with us || 18 M *sukhenāpavin nadīpuline sukhēnopaviṣṭa* || 19 Ψ *pralabadvrṣaṇo ṣaṃḍo*, the *o*-stroke before *ṇ* being deleted by an almost invisible stroke at its inferior end, whereas on the second *o*-stroke after *ṇ* the visarga has been written by cop. in the form of two circles. Hence PL<sup>1</sup> *pralabadvrṣaṇoḥṣaṃḍo*, Pr, taking the circles as deletion marks, *pralambavrṣaṇaṣaṃḍho* || bhN *saṃḍo* || 20 M om. *śrgālo* || 21 Ψ *'sihitāḥ*, corr. to *'bhikhitāḥ* || bh *yaśpāśya*, N *paśyāśya* for *paśyāśya* || 22 N *prahareṇa* || 23 bhΨPrM *arhasi*, N *arhattha*. In Ψ, *'si* seems to have been corr. to *'ti*; but the correction is not clear ||

## Page 160.

2 bhN *niyojasi*, corr. by corr. of bh to our reading || 4 Pr *etā*, M *aitya* for *etya* || 8 N *so braviti*, PL<sup>1</sup> *so 'bravīt* || 9 NM *karomi* || ΨPr *sadaivōḍdyamavatā*, M *sadaivōḍdyamatā* || 11 ΨP *yathāśya*°, but in Ψ *trā* under *thā* by cop. || 12 bhN *bhaya*°; M *tayavītrama*° || 16 N *bha* for *na* || 21 M *dṛṣate* || 22 N *mūśakasthānaṃ* || 23 M *tasya pralambavrṣaṇaprṣtam* ||

## Page 161.

1 M *sarvakṛteṣu* || 2 bhNAΨPBh *strīvākyāmkusaiḥ*, Pr *strīvākyāmkusaiḥ*, against the metre; but in Bh corr. in marg. to our reading by cop. Φ with us ||

- 4 M *amasyaṃ* for *agamyam* || 7 ΨPrMBhΦ *pañcadaśame* || 12 M *anusarāva* || M *aho* for *ato* || 13 After *iti*, ΨPr *kathā* || 6 ||, M || 6 || ||  
 16 Pr *dhanaguktayuktadhanākhyau* || 17 P *budhvā ekasvarūpaṃ* || 18 M om. the sentence between *gataḥ* and *atha* l. 20 || N *somaliko* || 20 N *pradiṣṭaḥ* || 21 Pr *bhāryā* || 22 M *prāptōpraviṣṭaḥ* || bhNΨPr *śakti°* for *bhakti°*; in Ψ corr. in marg. by cop. to our reading, which is that of Hamb. MSS. and APBhΦ ||

## Page 162.

- 1 N *somilikasyā°* || 2 Pr ins. *apy* after *taḍ* || 3 Pr om. *na* || 4 N *karttavayāḥ*, M *karttavya* || M om. the sentence between *karttavā* and *atha* ||  
 5 ΨPr *khedyaṃānasya* || 7 M om. *tataḥ* || N *dhanagrhaṃ* || 9 N *sukhabhuktaśayyāyām*; Pr *sukhaśayyārthaṃ* || 11 Pr *kurvato* || 12 M om. *kṛtaḥ* || 13 bhAΨPBhΦ *vyavaharaka°*, M *vyaharaka°*; NPr with us || M *ānatam* || 14 bhN *kṛyam* for *kṛtyam* || 18 bhNΨPr *bhuktadhane*; ABh with us || 22 bhN *dhanaguptaya*; A *dhanaguptayā*, but corr. by cop. to *dhanaguptāya*. ΨPrM *dhanaguptavad*; BhΦ with us ||

## Page 163.

- 1 bh (not N) AΨPrM *arthasyōpārjanām*; cp. śloka 133 || After *iti*, ΨPrM ins. *kathā* || 5 || 3 N *vittam* || 4 Of this line, M has only: *āpa saṃghātākarkkaṣaṃ* || 8 N om. *na* || 10 ΨPr *taṃ* for *tan* || M only *taṃ* for *tan niścitaṃ* || N *lalāṭapāṭe yat* || M om. *yat* || 11 Pr *jala-nidhir* || Pr *viśo* || 12 Pr *riṭ iti* || ΨPr *kathayati*, M om. *ghaṭayati* || A om. all between *vidhir* and *anicchanto* l. 15 || N *akkhimukhī°* || 13 All our MSS. incl. KBhΦ (A has a gap here) against the metre *aghaṭitagaṭitāni* in the first pāda. The same faulty reading in MS. A of the *metrical* Campakaśreṣṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning *aghaṭitagaṭi* with following °), and Ballāla's Bhojaprabandha, ed. Jivānanda Vidyāsāgara, p. 39, whereas K. P. Parab, Bhojaprabandha (Bombay, 1896), p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāram, Bombay, 1891, p. 133, stanza 36 go with us. As in Bhojaprabandha and Subhāshita° the second pāda has a different reading (*durghaṭīkurute*—Camp. A with us), this stanza would not seem to have been directly taken from Pūrṇabhadra, but from some other source. It is at least possible, that the faulty reading in our MSS. and in Jivānanda's edition of Bhoja° is older than either of the two texts || M *sughaṭitāni* || 15 *anicchanto* is a misprint; read *anicchato* || M *dehinām*; after this, M again: *duḥkhāni yatkeḥāyānti dehinām* || 16 ΨPM *duḥkhāny* || 17 N *aparaṃ* ca twice || M *dhiyādhrcho* || 18 bh *svāmī ca*, ΨPrM *svāmi yat*; our reading is that of NA. In A two akṣaras covered with gamboge between *prā* and *kta*. BhΦ om. this stanza || Pr

prāktana || 20 N *vidhāyati* || 23 M *krśvākhur* || 24 M *yataḥ* || 27  
M *varttavyaḥ*; N om. *kartavyaḥ* || 28 Pr *vratapavāsadharmmaḥ* || 30  
bhN om. *hi* || 31 ΨPrM ins. *uktam ca* before stanza 161 || 32 NP  
*samtoṣāmr̥tataptānām* || 33 Pr *°luptānām* || M om. *cētaś* ||

## Page 164.

3 N *svavairamadaṃ* for *svaveśmēdaṃ* || ΨPrM *nirvṛtenanānūdvigne* || 4  
M *°bhicādyah* for *°tivāhyah* || ΨPr *ca nāḥkaśāstrānugataṃ*, M *cānekaśāstrā-*  
*nugataṃ* || M *mampraroktaṃ* || 5 Ψ *mamtharaka r*, *sādhu* being supplied  
in marg., and *he* being written over *ka* by cop.; hence Pr ins. *he* after  
*bhadra* || Pr *sādhuśrayaṇīya°* || 7 ΨPr *sāra*, M *sā* for *sārah* || 9 Pr  
*suhr̥ṣṭau* || 10 bhNAΨPr *priyā* for *priyāḥ*; Bh with us || 13 N *nu*,  
bh *tu* for *na* || N *°bhopahr̥tā°* || A (not Bh) om. l. 15 and the following  
śloka || 17 bh *dhuram̐dhurāḥ* || 20 N om. the two last pādas of  
stanza 166 and the following prose sentence || 21 Pr *prigāṃti* || 23  
N *nārtitāt* || 24 M *nāyayasyāt* for *nārthi° yat syāt* || 25 N *vā* for *kā* ||  
26 N *yaśo* for *yaśaso* || 27 M *vicāṃgo* for *citrāṃgo* || P *kurum̐go* || N  
*ludhbabāpāpātacakitas* || 28 ΨPrM *āyātam* || M *hirunyah* || Ψ *laghu-*  
*tapanako*, with almost imperceptible 1 and 2 over *pa* and *ta* respectively;  
hence Pr *laghutapanako*; P with us || 30 Pr *laghutanaka* || 31 M  
*āhr̥tavān* || 32 ΨP *ihāvasthitasyōpāyo*, Pr *ihāvasthitasthoyāyo* || ΨPM  
*°syōpāyo* || AΨPrMBhΦ ins. *yataḥ* before *suwikṣitaṃ* || 33 N *upā-*  
*gataḥ* || In Ψ *thai* of *tathāiva* resembles *trai*; hence PL<sup>1</sup>Pr *tatrāiva* for  
*tathāiva* ||

## Page 165.

2 M *odhāya*, Bh *ādāya*, Φ *ādāyas*; A with bhNΨP. Query: *avadhārya?* ||  
3 bhN *udakam āgata eva* || bhN *śaktivān* || 6 Pr *abrav̐ti* || M *apadaṃ*  
for *idaṃ* || 7 ΨPrM *aśvasārāḥ* || M *cetasah* for *cetaś ca* || 8 bhN  
*sanniruddhamāno* || ΨPrM *udakārtham*, in Ψ followed by *daṇḍa*, in P  
by double *daṇḍa* || 9 N *mamtharaka prāha* || 13 PrM *°bhavanegv*  
*upi* || 14 N *°ndbhikitaṃ* || 17 M om. *ny abalā* || 19 N  
*kathayati* for *pr̥cchati* || 21 bhNΨPrM *ucchanna°*, A *ucchinna°*. BhΦ  
*janapadadevatāyatanād̐kṣitito bhūmipradeśah*, om. *utsanna*. For our emendation  
cp. Kullūka's gloss on *sūnyagehe*, Manu° iv. 57: *utsannajanavāsagehe* and  
Critical Introduction, p. 33 || 22 M *°kaścidra°* for *°cchidra°* || 24 M  
*°pānāparam sau°* || 26 M *ārābhā* ||

## Page 166.

1 M *sampaviṣṭavakranetra°* || Pr om. *kṛtāḥ* || 4 M om. *api ca* || 7  
N *vim̐tyopāyam* || 8 M *tatsare* || 9 Pr *abravan* || 10 Pr *putrapau-*

*traparayā* || 13 bhN *yad* for *yady* || M *kṛpā*, om. *eti* || 15 N om. *kimcit* || M om. *tac ca śrutvā yūthapati* (not *h*) || 16 N *mūṣikās* || 19 AΨPPrM ins. *sa* before *sayūtho* || Φ om. *sayūtho*, Bh *sa* for *sayūtho* || 20 Pr *samāśya* || 23 N *vihāyo nānyo* || 24 Pr *mūṣakāvasayā* || AMBhΦ *°parivāraka°*, but in M *va* and *ca* are very often confounded ||

## Page 167.

1 bhN *°bāṇḍha°* for *°bandhana°* || 3 NP *sa* for *sayūtham* || M *yathāsthānapāśāṃś* || 5 N om. *ato 'haṃ* and the following words to *bhadra* excl. || 6 Pr om. *chrutvā* || After *ityādi*, ΨPPrM add || 7 *kathā* || which in M is followed by a flourish || 9 N *°dharmārthādibhīṣāstra°* || 11 Ψ *kāvya-gītā-sāstravinodena*, with one mark of deletion (small vertical stroke) over *gī*, two ones over *śā*, one over *stra*; A P *gīta°* for *kāvya°*; M Pr *kāvya-gītavinodena*. This shows that the reading of A P originates in a gloss of the archetypes of APM! || 12 ΨPPrM *ca* for *hi* || ΨPMBhΦ *ca* for *vā* || 15 N *cittāṅgo* || N *taṃ ca pa°* || 17 M *°hiraṇ*, then the first part of the akṣara *yo* (not *yau*), then some akṣaras worn off, then *patanaṃkaṃ* || bhN *maṇḍagatiyā*, M *maṇḍaragatitayā* || 19 bhN *patitēti*, PL<sup>1</sup> *patita iti ta iti* || 20 Pr *badhan*, M *budhan* || 21 Pr *bahvapāyaḥ pra°*, PL<sup>1</sup> *bahvapāyaṃ pra°*; in Ψ there is a small vertical stroke over *ya* to mark the caesura || 22 Pr *sathā* for *sarvathā* || 23 bhN *palvasamāpe* || 24 Ψ P *prāpnoṣi*, M *prāptoti* || 26 Pr *smān* || 27 bhN *jivito*, corr. by cop. of bh to our reading || 28 ΨPM *yat kim api mayā*, Pr *yatram api mayā* || N *pranayakupite*, ΨPPrM *pranayaprakupitena* || 29 ΨPM *madvanād* ||

## Page 168.

3 PL<sup>1</sup> om. *mitreṣu* || 4 ΨPr *uktvāyudvignahṛdayo*, M *uktvāyudvignahṛdayo* || 5 ΨPPr om. *nivedya* || N *gahitvā* || 6 bhN om. *taṃ* || PN *tadavasthām* || 10 M *kṛkṣaṃtaḥ* || 12 In bh, *vi* of *virodhaḥ* has been corr. by the copyist from the beginning of some other akṣara (perhaps *dvi*); N *dvirodhaḥ* || 13 Pr *abhijñāsi* || 15 M *bhāvān vrkṣyatlāṃ* ..... (gap) ... *ta kathamena* || 16 bhNABhΦ *api* for *asi*; but ep. Śār. 99, 1 || ΨPPrM ins. *tat* before *katham* || M om. *bandhanasya* || N *upāgataḥ* || 17 M *°bāṇḍhanā°* || N *anubhūta*, om. all to *dhanavyasanam* (excl.) l. 18 || 18 bhΨPPr *bhava* for *bhavatā*; AMBhΦ with us || N puts *vistarataḥ* after *icchāmi* || 21 N *ṣaṇmāsasamjātāḥ* || 22 AM *paripālayāmi*, BhΦ *anupālayāmi* (ep. Śār. 100, 8) || 23 N *gamatā* || 24 N *vicarayan* || M ins. *na* after *vicaran* || 25 Pr *nirgatā* for *te gatāḥ* || 26 Ψ *deṣo* || M *apaśyāmi* || 27 bh *purutaḥ* || bhNAΨPPrM *vrkṣyamānās*, BhΦ *pratikṣamānās* || 28 M *athordvaṃ gater* ||

## Page 169.

- 1 N *ākaraṣayāmi* || 2 P *tadro*, L<sup>1</sup> *tadbho* for *naddho* || 3 N *nirāśilayā* ||  
 4 ΨP *iti* twice || Pr °*hrdayo nāham* || 6 N *pāritoṣam* || 7 L<sup>1</sup> *vilepana*°,  
 P °*vilepanā*°, Pr °*vilepena*° || 8 Ψ *kumārikānām*, corr. to our reading; PL<sup>1</sup>  
*kumārīnām*; Pr *kumārā* || 9 ΨPPRm om. *kautukaparānām* || N *hastādvayaṃ*  
 for *hastād dhastam* || 10 PL<sup>1</sup> om. all between *rājaputrasya* and *mṛgayū-*  
*thasya* l. 13 || 11 M *prāvṛtakāla*° || 12 bhN °*hrdaye* || 17 N *evad*  
 for *etaḍ* || bhN *autpādikam*, P(not L<sup>1</sup>) *autyātikam*, Pr *auvyātikam*, both these  
 readings originating in misreadings of the form which *tpā* has in Ψ ||  
 18 N *grhagrṛhita*; M *grṛhita*, om. *graha* || 22 M *atha kṛśām* for *akṛśām* ||  
 23 ΨPr (not P) *kāṣṭeṣṭakālalagudaprahārair* || 24 Pr *vyāpātenēti* ||

## Page 170.

- 2 M *prāvṛtakāla*°, N °*samayotsuke* || 3 For stanza 178, NBhΦ only:  
*gathā vātavidhūtasyeṭi* || 5 M *asambaddhajva*° || AΨPPRm *tac ca śrutvā* ||  
 7 M *prabhūtam prabhūtam jalena* || 9 bhN *suhṛtsnehāt kṣi*° || 10 N  
*śata*° for *śara*° || Ψ °*jkhūṇḍa*° (cp. vol. xi, Table I, no. 1, 15 c, and the form  
 which *jyhi* has in Table II, no. 12, 2 a), PL<sup>1</sup> °*kumḍa*°, Pr °*kvamḍa*°, bhNAM  
 °*kaṇḍa*°, which does not make good sense here. Cp. the reading of BhΦ. Śār.  
 103, 16° *kaṇṭaka*°. Perhaps °*kaṇṭa*° is Pūrṇabhadra's original reading. BhΦ *śira-*  
*kamṭhakeśānmarādānam* || 12 bhN om. *bhadra* || N *tvacā* for *tvayā* || M  
*apahāgataḥ*, bhN *apahārya gataḥ* || 15 bhNAΨPPRm *anupravikṣyāmi*, Bh  
*praviśāmi*, Φ *pratiśāmi* || 16 Pr *voca*, om. *s tvam* || 17 M *dayitajanavi-*  
*priyogaś ca kasya*; Pr *jana*°, om. *dayita* || ΨP *cittaviyogaś ca* || 18 M  
 °*mahoṣadha*° || 19 N *śiṣṭasamāgame* || 20 bhΨPPRm *pathyadāna*°, NA  
*pathyadīna*°; BhΦ *paśya dīnasamāniḥās te* || 21 ΨPPR *prabhoś ca* || 27  
 M *param* for *varam* || N *prāṇatyāgo* || 28 PL<sup>1</sup> om. *bhavanti* ||

## Page 171.

- 1 ΨPPRBhΦ *hiranyapāśam* || 2 Pr °*vyāhṛte vi*° || 3 Pr om. the first  
 °*pi* || 4 ΨPPR *vāsamḥbhāvyaḥkūmim* || 5 N om. *drṣtvā* || 7 Ψ *utpa*,  
 then *daṇḍa*, then *tato*. The inferior end of the vertical *ta*-stroke goes to the  
 right and meets the first vertical *o*-stroke to the effect that this *ta* in  
 connexion with the *o*-stroke resembles *tya*, though the superior horizontal  
 stroke of *ta* does not meet the *o*-stroke (see vol. xi, Table II, no. 10, l. 3 a).  
 Hence PL<sup>1</sup>, taking the *daṇḍa* for an *e*-stroke, *utpatyeto*, Pr *utpato*; Pr seems  
 to have taken the small horizontal stroke to the right of *ta* for a deletion  
 mark. 10 N *ko* for *būdhako* || 15 In Ψ, *bahab*° seems to be corr. to  
*bahub*°; PM with us || 16 M *patatamti*, A *nipatamti*, Bh *nna patamti*. Simpl.

MSS. HI read *kṣate prahārāṇi patanty abhikṣam*, h *kṣate prahārā nipattaty abhikṣam*; cp. Śār. 106, 4 || A *tivram*, Bh *tivrā* || 17 M *annakṣame* || 19 N *bahulābhavāṃti* || 22 AΨPPrM *sugunaṃ* || Pr *vāpi* || 23 Pr om. *ca* || 25 N om. *hi* || 29 M *kriyate* || 30 bhNABhΦ *mamaivōpary* ||

## Page 172.

1 bhN *savyaṃ* || 2 N om. *punar* || 3 bhNΨPPr *etan na*, M *etan ma*, A *etac ca*, BhΦ with us || 4 PL<sup>1</sup> *ujana* || 7 N *yamā* for *mayā* || 14 Ψ ins. *sarvaṃ* after *idam*; but cop. deletes it again || M *syṛṣṭam* || 18 Pr *ochinnatti sahyo* || 25 In this line the form *hiraṇyake* is supported by all our MSS. || 26 bhNAΨPPrM *tāvad* for *tāv*; BhΦ with us || bhN *atha* for *yāvad ayaṃ* || 27 N *vyādhasyādarśyo* || Pr °*pradeśe* for °*bhūpradeśe* || 28 NΨPPrM jump from the first *darśaya* to the second *darśaya* (l. 29), om. one of them and all between them || bh *citrāṅgaṃ śṛṅga°*; A *citrāṅgaśṛṅga-paṃjarāṃtaro* || 29 N *vyādhadharmo* || Pr om. °*vāyaṃ lo* || 30 bhN *tadgrahārtham*, A *tadgrahārtham*, ΨPM *tadgahanārtham*, Φ *tadgrahanārtham*, Bh with us || 33 ΨPM *athātvā°* || N *ludhake* ||

## Page 173.

2 N *kr* for *jñātvā* || N *citrāṅgaṃ* || 3 M *ulāya* for *uḍḍāya* || In N, the words from *kacchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand || 4 Pr *satilāśayanam* || All our MSS. here *hiraṇyako* (N *hirako*) || 5 N om. °*pi* || 6 NBhΦ *vihitāśaḥ*, Pr *vihavāśaḥ* || Φ *śāti* for *paśyati* || N °*pramāṇe*, ΨPPrM *tatrāṅgulapramāṇena* || 7 ΨPPr *gataṃ ava°* || 8 N ins. *sa* before *saṃ* || N *dīkṣyo* || Pr *śighramavatataram eva* || 9 M *adya* for *atha* || 12 N °*śi*, then a deleted ā-stroke, then *lināṃ* || bh flourish after the stanza 199 || 13 APrM *mitrasaṃprāptināma* || After *tantram*, ΨPPrM add || 2 *kathā* 7 ||; M adds *śrīḥ* || ΨPPr *ādyāḥ ślokaḥ* || 15 bhNΨPPrM || 1 ||, A 99 for || 2 ||, Ψ adds 3 flourishes, P one flourish. bh adds between two flourishes: *iti dvitīyaṃ ākhyānakam samāptam* ||, with the figure || 2 || after the second flourish ||

## BOOK III.

## Page 174.

1 bhN om. *arham*, M has it twice || 2 N om. *athēdam ārabhyate* || M om. *saṃdhivivigrahādi* || 3 bhPr *ādyāḥ ślokaḥ* || 4 M *pūrvavirodhite-trasya* || 5 ΨPPr *śātropi*; M *śātor mitratvam upāgasya* || 6 N *paśya ulūka°* || 9 In Ψ, the anusvāra of *prthivipratīṣṭānam* has melted together

with the inferior right-hand end of *ghū* (*ghūka*<sup>o</sup>) in the foregoing line, but is still to be made out with certainty. (See vol. xi, Table I, no. 2, 10 b.)  
 PML<sup>1</sup> *prthvīpratiṣṭānanāma* || 10 ΨPPr °*sameto*, M °*samneto* for °*sanātho* ||  
 P (not L<sup>1</sup>) *nyagrodhaḥ pā* || 11 Pr *prati sma* || ΨPPrM ins. *kākarājaḥ*  
 before *kālaḥ* || 12 M *gitiguhādurgāśrayaḥ* || 13 M *yaṃ kiṃcid vāyati*  
*taṃ vya* || 14 ΨP *nityādhiḡamanāt*, Pr *nigamān* || 15 N om. *kṛtāḥ* ||  
 17 Pr *vāllasya* || 18 bhN *utkavṛ* for *utkaṣas*, corr. by corr. of bh to  
*utkatā* (!); but the same corr. adds *vṛ* with the line-mark 2 in the inferior  
 margin || 19 N *asmatpakṣayaṃ*; PL<sup>1</sup> *tya* (om. *same*) *asmatpakṣayaṃ*; M  
*sametyakṣakṣayaṃ* ||

## Page 175.

3 The shape of *r* in *ṛtaṃ* is in Ψ identical with that of *jha* as it is usually written in this MS. || 5 ΨPPr *ekāntam* twice || 6 bhN °*nvaḡagatān* ||  
 ΨPPrM °*ciraṃjīvi* || 7 N *upajwinam* || 8 PPrM om. *ca*. In Ψ, the  
 cop. adds it over the line, but corrects it subsequently to *ra*. With the aid of  
 a magnifying glass, it is to be verified with certainty, that the left-hand part  
 of an original *ca* has been erased || 10 bh *balīyasaṃ*, NΨP *balīyasa*, Pr  
*balīyāṃsaṃ*; A has a gap here; Bh and Simpl. MS. I with us, H *balīyasi*,  
 h *balayasi* || M *praṇatāṃ* || ΨPPr *mahatāpi hi*, M *mahāpi hi* || 12 Pr  
*dhāryakaś* || 14 Over *anāryeṇa* in bh gloss: *saha* || 15 N *sarvarājyaṃ* ||  
 16 Pr *tad yathā* for *tathā ca* || 18 M *prasamdhim* || bhN *samānena* for  
*samenāpi* || ΨPPr *samdhighe* || 19 In bh gloss on *sāṃśayikaṃ*: *samśaye-*  
*dhavaṃ kāryaṃ* || 20 N jumps from *samenāpi* l. 20 to *samenāpi* l. 22, om.  
 one of them and all between them || 21 M *tasmākhurddham* || bh *samā-*  
*rabhet* || 22 bh *nāmāndhaḥ* || Pr *hito* || 23 *ivābhitvā* all our MSS. incl. Bh.  
 In A this passage is missing owing to a gap in the MS. Hamb. MSS. have  
 another reading || 24 In bh, *gra* of *vigrahasya* seems to have been  
 corrected from *nna* by cop.; corr. adds *gra* over the line. N *cinnahasya* for  
*vigrahasya* || 25 PL<sup>1</sup> *nāstokam api*, M *no stokam api* || 27 M *nakhe*  
*bhaṃgaṃ* || 30 In bh gloss on *vaitasiṃ*: *palāṃsi* || 32 ΨPPrM *vetasa* ||

## Page 176.

1 bhN *kūrmah saṃ*° || ΨP *marthayet* || On pāda b or on the following  
 line a gloss in marg. of bh, which I cannot make out || 5 Pr *tavā-*  
*bhiprāya śrotum* || 6 ΨPPrM om. *deva* || ΨP *dharmmarahites* || 8 bhN  
*dharmah sa*°, but *h* deleted again in bh; ABh with the other MSS. ||  
 bhNΨPMBh °*vihiṇe ca*; Pr *dharmmasatyavihiṇasya*; A with us || N *sa*  
*dadhyān* || 12 bh *yoddhā vamaṃtā* || 13 ΨPPrM *samdhānakīrtane* ||  
 Pr *bhū pi* || 15 N om. stanzas 21 and 22, but has the foregoing *uktam ca* ||  
 bh *api kṛiyā*, corrected by gloss. to our reading || 17 Gloss. of bh corrects



*samo°* to *samo°* || bh *pratyrupadāpakāḥ* || 18 Gloss in bh on *śahasā*: *gape-*  
*laghāmāṃ pāṃṃno chāṃto* || M *toghaviṣṭavāḥ* || 19 bh N A Ψ P P r M *yaś* for  
*yac*; Bh *yathāśa*. H I *yad evaṭtad* || 21 N *susāmāgyam* || 30 N om.  
*samsiktā* || Ψ P P r M *°dāna°* for *°netra°* || 31 bh N Pr *ślāghyā* || 32 bh N  
*tvam athātmā°* ||

## Page 177.

1 N *tatra* for *tan na*; in bh *tan na* corr. from *tena* by cop. || 2 Gloss  
in bh on *yānam*: *nāsavū* || Ψ P *samdhī* || M *yetasaḥ* for *yataḥ* || 3 M om.  
*duṣṭena* || 4 M *pratsate* for *prāsasyate* || 5 Ψ P P r *bhave*, M *bhāva* for  
*bhaye* || Ψ P P r *prāṇam pra°*, M *prāṇe pra°* || 6 Ψ P P r M *eva ca* for *ucyate* ||  
7 Ψ P M *vāthavā caitre*, Pr *thavā caitre* (om. *vē*) || 8 N *cānyathā*, P L M  
*vānyadā* || 9 M *avaskamtheda pradānasya* || Gloss in bh on *avaskamda°*:  
*soṣaṇam* || 12 Pr *pranidhivyādhim* || 13 bh N *tan na* for *tatra* ||  
bh N Ψ P P r M *pralhoḥ*; in bh *ḥ* deleted by cop. || 14 Pr *samādham* || Pr  
*pāpi* || 15 Ψ M *kāryakaraṇā°*, Pr *kāryakāraṇa°* || bh N *°nāpekṣayām apa°*;  
corr. of bh adds *ā*-stroke after *kṣa*, and *ra* over *m a* || 16 bh N *yat* for  
*tat* || 22 N *tathā ca* || 25 Ψ *tasya* over the line || Pr *prajīvanam* ||  
bh N *athā°* for *apy ā°* || 27 M *āyānām* for *yānam* || 29 Gloss in bh on  
*śundpi*: *kuturā*; Pr *śrūnāti* for *chundpi* || 30 Ψ P P r M om. *anu ca* || 31  
M *kurvītā°* || Pr *tātmaprayuktaye* against the metre ||

## Page 178.

1 Over *saho* gloss in bh: *samarthaḥ* || 2 L<sup>1</sup> om. *sam*, P om. *na sam* ||  
3 Pr *dr̥ḍha* || bh N *vicaṃdhāsura°*, but *cam* corr. by cop. of bh to *ca* || 5  
N *tiṣṭe*, A *tiṣṭhē*; Simpl. H I *tiṣṭa madhyagato* (H *°tā* for *°to*), Simpl. h *tiṣṭam*  
*madhyagato nityam*; Bh *yas tiṣṭen madhyago* || bh N *yo* after *nityam* || M  
*lapsate* || 9 P L<sup>1</sup> om. *supratisthitāḥ* and the following words to *supra-*  
*tiṣṭhitāḥ*, l. 11 excl. || 10 bh N *śikyō* || Gloss in bh on *dharṣayitum*: *pāti-*  
*tum* || 11 N ins. *ca* after *atha* || 14 N *manyanto*, M *matryamte* || M  
om. *param* || 17 M *sahāyah* || M *tejasvāpi* || 18 M *yatito vadbbhiḥ* ||  
Ψ *svayam eva* [new line] *ca praśamyati*; P L<sup>1</sup> the same reading, Pr *svayam eva*  
*praśamyati*, M *svayam eva ca kāmītaḥ* || 19 bh N *vipakṣaḥ pra°* || 20  
bh N *yāsyasi* || bh N *tyaktvāpi* for *tat kopi* || Ψ P P r M om. *na* || bh N *sahā-*  
*yam tvam*. The original reading seems to be that of the Hamb. MSS.: *yadī*  
*punas tvam svasthānam tyaktvā nyatra yāsyasi* | *tat kōpi vānmātreṇa sahāyyam na*  
*karisyati*. 'sahāyatvam' of our MSS. seems to be a corruption of *sahāyyam*  
*na. na*, which is om. in Ψ (P M), seems to have been inserted afterwards in  
a wrong place in bh (N) || 21 bh *karisyati*, corr. by gloss. to *karisyasi* ||  
23 P *nyāse* for *kṛṣe*, *nyā* being a misreading of the shape which *kṛ* has in Ψ;

in L<sup>1</sup> the two akṣaras are worn off || bhN *kasyāpi* for *kasyāsti* || 26  
 Gloss in bh on *venur*: *vāṃsa* || M om. *uktaṃ ca* || 30 Pr *°phalaṃ śriyaṃ* ||  
 31 bhN *tad eva*, ABh *tad evaṃ* for *tad deva* || M *pratīkaro* ||

## Page 179.

1 bhNΨPPr *sthirajvābhidhānaṃ*, A *sthirajvā °bhidhānaṃ*; Bh with us ||  
 2 Pr *samādhīṣati* || bh *tat*, N *tata* for *tad* || 4 M *svakāle* || 6 *yadā* for  
*sadā* || 8 bhN *avisvasair* || N *°nocchivate* || 10 ΨPM *varddhate*, Pr  
*rddhate* || 13 M *guṇas* for *guros* || 15 bhN *prāpto* for *śasto* || 18  
 bhNΨPPrMK *lobhāśrayaḥ sa na tvām uccāṭayisyati* (PPr *uccāṭayisyati*); Bh  
*lobhāśrayān na tvām sa uccāṭayisyati* (!); A *lobhāśrayaḥ sa tu tvām bho nūnam*  
*uccāṭayisyati*. This is of course an attempt towards correcting the faulty  
 passage. Our reading is that of the Hamb. MSS. Simpl. h: *lobhāśayastraṃ*  
*na śatru tru ccāṭayisyati* || 20 bh *tato °ham*, N *tatōham* for *tāta i aham*,  
 a simple misreading of the old-fashioned writing of *o* || bhN *sthirasthīvy* ||  
 21 bhN *°pranadhikīḥ* || 22 M om. *vedaiḥ paśyanti* || N *vādāvāḥ* for  
*brāhmaṇāḥ* || 24 Pr *itra* for *atra* || M om. all between *atra* and *viśeṣataḥ*,  
 l. 25 || 26 M om. *sa* || 29 M *paṃcadaśi* || P om. *tribhis*; ΨPrML<sup>1</sup>  
*tribhi 2 r for tribhis tribhir* || 33 N *tīrthasābdena yukta°*; Pr *tīrthasābdenātra*  
*yukta°*; bh *tīrthasābdenāyukta°*, corrected by the copyist from *tīrthasābdenā-*  
*trāyukta°* || M *kupīṣitaṃ* || M *svāmīna upayātāya* ||

## Page 180.

1 Pr *bhavaṃti* || M *tatsada* for *tadā* || M *°syābhyudaryaya* || N *purohitāḥ*  
*se°* || 2 bh *°amtarvaṃśaka°*, Ψ *°amtarvaṃśaka°*, PPr *°amtarvaṃśaka°*, A *°amtar-*  
*vaṃśikaḥ*; Bh with us || bhN *°balādhikīḥ*°, corr. in bh to our reading by  
 gloss. || 4 All our MSS. including L<sup>1</sup>ABh *°kaṃcuki°* (gloss in bh:  
*dhāvya*); the same reading in the Hamb. MSS., which add *ca*; but as in the  
 Hamb. MSS. in accordance with our text *°kaṃcuki°* is part of a compound,  
*ca* appears to be an interpolation. In A this and the compound *mantri°*  
 are dissolved. Śār. p. 109 om. the second class of the *tīrthāni*, but gives  
 the first one in a compound as Pūrṇ. || PL<sup>1</sup> *°śaṣpā°*, M *°śatyā°* for  
*°śayyā°* || M *°sanyā°* for *°śpaṣā°* || Gloss in bh on *°bhiṣag°*: *vaidā* ||  
 5 M *°vilāśinaś* || *ca* all our MSS. incl. Bh; it is missing in the Hamb.  
 MSS., which om. also *iti* || 6 Pr *svapakṣavighātaḥ* || 7 bhNΨPPrM  
*°saṃvatsarā°* (Pr *°cāryaḥ*); ABh with us || 8 M *jānāti* || 9 M *tat* for  
*tāta* || N om. *vairam* || 12 PL<sup>1</sup> *parāpata* || 13 N om. *bhāsa* || N  
*°kāraṇikā°* || P *°śyāma i*, M *°śyāmā°* || bhNΨP *°pakṣaganaiḥ*, M *°pakṣaganai*;  
 APrBh with us (only Bh *°prabhṛtibhiḥ*) || 14 In Ψ, *tāvat* (!) suppl. by  
 cop. in margin, without a mark of omission in the text; PL<sup>1</sup>PrM om.  
*tāvad* || 16 M *°vṛṣā°* for *°vṛthā°* || 18 M om. *yaḥ* || 19 N *anudvigna*,

ΨPPrM *anudvignaḥ* || bhN *sūrya* || 22 Pr om. *sa* || 24 ΨP *jahyā*; under *jahyād* in bh gloss: *tyajet* || ΨPPrM *ivāmbhasā*; Simpl. H I h with bhN || 25 ΨPL<sup>1</sup> *ācāryaṇam* || PL<sup>1</sup>Pr *anadhīyān mṛtvijam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ||

## Page 181.

1 ΨPPrM *ca priyavādinam* || 2 N *grāmapālaṃ* for *°kāmaṃ* || bhΨ *thanakāmaṃ*, PrBh and Simpl. HI *vanakāmaṃ*, in Bh corr. by later hand apparently to *dhana*°, M *vinakāmaṃ*; the other MSS. incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a *greedy* fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp. Somadeva's *Kathāsaritsāgara* xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. *°nyaḥ kaścid* || Pr *athatṭer* || 5 Pr *°kovicataḥ* for *°kocilaḥ*; M *°kocita-samastūvasusaṃ* || 6 Ψ *praguṇīkṛte*, then an akṣara which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *ṣva*, though in Ψ *ṣ* has quite a different form; M *traguṇīkṛteṣva*, om. *ca*; PL<sup>1</sup> *ṣu* for *ca*; Pr and the other MSS. with us || 8 After *simhāsane*, bhN insert *ca* || bhNΨPPrM *saptadvīpā*°; ABh with us || 10 N *adharmaṣu*, PL<sup>1</sup>M *artheṣu* || 11 Ψ *°pradhāneṣu* [new page] *ḡuvatiḡane*; hence P, correcting the first *ḡu* to *ṣu*, *°pradhāneṣu ḡuva* || N *ḡuvatiḡane* || 12 bhN *°lābhā*°, in bh corrected to *°lājā*° by corr. || N *°gocarā* for *°rocanā* || 13 Pr *°kṣapātre* || N *maṅgala-pūryeṣu* || 14 M *ḡavīrakā*° || bh *°madhya*, ΨPPr *°madhyasthitam*, M *°madhyasthisthitam* || ΨPPrM om. *tiṣṭhantam* || 15 bh *kupito*, corr. by cop. to *kuto* || 16 Gloss in bh on *krūrakreṃkāra*°: *śabda* || Pr *samāsaṃ* || 17 M om. *ḡa* || 19 Pr *samavāyo*, om. *vacana* || 22 Gloss in bh on *śveta-bhikṣus*: *ḡati* ||

## Page 182.

3 Pr *vidvar yejītā* || 6 bh *nirūpitāsta*, corr. by corr. to *nirūpīteṣṭi*; N *nirūpitāste* || Pr *āsti* || Pr *tac cam api* || 7 N *samayo*, Pr *samatam* || M *prāptisi* || N *viḡaḡasya* for *viḡasya* || 8 ΨPL<sup>1</sup>Pr transpose: *°cakorako-kilā*°, M om. *cakora*, writing *°kokilacakraḡavāka*° || 11 bhAΨPL<sup>1</sup>PrMBh *vakra-nāṣam*, N *cakranāṣam* || ΨPL<sup>1</sup> *°darśinaṃ*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading || 12 Pr *vaktum* || 13 M om. *tathā*; N *tathā ca* || 15 bhN *tu* for *nu* || 16 ΨPL<sup>1</sup> *svāmi sati* || 17 M *udy* for *ḡady* || M om. *bhavati* || 18 N *praśaktaḥ* || 21 N om. *yataḥ* ||

## Page 183.

2 Pr *matām* || 4 M om. *katham elat i vāyasaḥ* || 6 bhNAΨPM (not Pr) *kaścid*; Bh *asti kaśmiścid* (!) *va*°; Hamb. MSS.: *asti kaśmiṣcid va*° ||

bhN *parivāritāḥ*. The original reading is perhaps °*parivāraḥ*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN || 7 Pr *yūtkam*, om. *gaja* || 9 N °*yajvala*° for °*palvala*° || N °*śaṣagatāni* || 10 N om. *proktaḥ* || Gloss in bh on *kalabhāḥ*: *hathināmbacām* (or °*kaṇ*) || 11 Ψ *sa* [new page] *ti*, cp. Key to Tables, p. 1, s.v. 'Anusvāra'. PL<sup>1</sup> (taking *ḍ* for a hyphen, as it is used in later MSS.) *sati* || 12 N *tendādiṣṭāsv* for *tendṣṭāsv* || 13 ΨPL<sup>1</sup>PrM *vegadamāḍā*° || PL<sup>1</sup> *abha* for *atha* || 16 In bh, *ta* of °*taṭa*° resembles *va*; N °*vaṭa*° for °*taṭa*° || 17 bhN °*jīyamāna*° || 18 N °*madhu*° for °*madhupa*° || Pr om. °*mada*° || 19 M om. °*taru*° || bh °*śara*°, corr. to °*śata*° by cop.; N °*śā*° for °*śata*° || Pr °*jaghana*° for °*śatata*° || 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like *ū*. PL<sup>1</sup> °*ghana*° for °*jaghana*° || 21 Pr °*rava* and °*sampūrṇa* || 23 ΨPPrM om. *tac ca* and the following words including *prāptaś candrasaraḥ*, p. 184, l. 1 || N ins. a second *niveditaṃ* after *hastirājāya* ||

## Page 184.

1 bhNA *prāptaṃ* for *prāptaś*; Bh with us || 3 bhN °*hara*° for °*kara*°, corr. by the glossator of bh to our reading; Pr °*karakaraṇāḥ* || 4 ΨPPrM *atikramya* || 5 In bh, *ra* of *paraṃ* is very similar to *ṭa*; N *paṭaṃ* for *paraṃ*, ΨPPrM om. *paraṃ* || 7 ΨPPr *nāyāti* || 8 L<sup>1</sup> om. *tatra* || 9 Ψ originally *praviṣṭa*° for *prapiṣṭa*°, but corrected by effacing part of the *va*-hook. Still the original reading is quite visible. PL<sup>1</sup>Pr *praviṣṭa*° || M om. *suduhkhitān*; bh *suduhkhitān*, N *suduhkhitān* || Ψ *vikṣyānukampayā vī*, with a nearly invisible dot over *vī* as a mark of deletion, then *kṣa* begun, but deleted again by two little vertical strokes, then *idam āha*; PL<sup>1</sup> *vikṣyānukampayāvīkṣa idam āha* || 10 ΨPPrM *āgamīṣyamti*, om. *iti* || 11 M °*smi* for °*sti* || 12 bh (not N!) *sikhimukho* || 20 ΨPL<sup>1</sup> *hasteno* || 21 Gloss in bh on *lekhaṃ*: *pattra* ||

## Page 185.

2 N *dāra*, with *ta* over *ra* by cop. || 4 N puts *ca* after *gate* || For *iva*, bh *eva*, but corrected to *iva* by the copyist himself || 5 Ψ om. *yad vyākaraṇa*, which has been added in marg. by another hand || 6 After writing *sādhubhīḥ* |, the copyist takes a new pen, and the first akṣara *brū* written with it, is somewhat indistinct; hence both PL<sup>1</sup> and M misread it, writing PL<sup>1</sup> *śrūyād*, M *būyād* || 8 N *atha* for *ayaṃ* || 9 Pr *bhāṣitaṃ* || 10 ΨPL<sup>1</sup> *dvitīyakarmma*° || 12 ΨPL<sup>1</sup> *pūṣpitākaraṇi*° || M °*kīśalayarastastararajuk*° || N °*jaḥ*° for °*rajaḥ*° || 13 PL<sup>1</sup> °*samṣṭiṣṭaśajaladasadrśam*° || N ins. °*nīla*° between °*jalada*° and °*sadrśam*; *nīla* of course is originally a gloss, wrongly taken for a correction by some copyist || 14 Pr °*ela*°

for °capalā° || Ψ °bhairavaravam, but the first *va* del. by cop.; PL<sup>1</sup> °bhairara-  
vam; Pr om. °rabhai° || N °ākuraṇ saṃ° || M °saṃveṣṭikaraṇaṃ° || N  
erāvata° || 16 bh °bhujāta°, corr. by cop. and (more legibly) by corrector  
to °sujāta°. Owing to the copyist's correction, the original reading is  
difficult to make out: N °bhujāta°, ΨPPRM °suvrāta° for °sujāta° || 17  
bhN °sukha° for °mukha°; Pr °yamumkhaṇḍalaṃ || 18 Pr parivṛtaiḥ || 22  
Pr sarvathā adraśyāyāṃ || 24 M api bhavatataḥ śrutvā, &c. || ΨPPR tataḥ  
śrutvā ||

## Page 186.

4 bhNAΨPPRMBh evaṃ for eva; Śār. with us || 5 M sa for sarva ||  
PL<sup>1</sup> om. uktaṃ ca || 6 M urddhateṣv || M śāstreṣu || 7 Pr puruṣāṇy ||  
bhN jalpanti || Pr om. na || 9 The copyist of bh apparently corrects  
vāpari° to cāpari°, but the corrected akṣara has some resemblance to *la* (ep.  
vol. xi, Table I, no. 6, 2a); hence N lāpari°; ΨPL<sup>1</sup> vāpari° || 15 ΨPPRM  
°nāmāsti || 16 N nivarṭate || 19 Ψ asmacchakṣayā jyotsnayā°, PL<sup>1</sup>  
asmacchakṣayā jyotsnayā°, PrM asmacchikṣayā, M jyotsnayā°, Pr jyotsnayā° ||  
20 N saparivārah || ΨPL<sup>1</sup> °nāsmidvane, Pr °ndasmadvane || M °vaṣṭe for °ceṣṭaṃ;  
Pr yaṭheṣṭayaṃ || N vibhāsam || 22 bhN eṣyati ||

## Page 187.

1 N jumps from the first *yaṇḍhaṃ* to the second *yaṇḍhaṃ* (l. 2), om. one  
of them and all between them || 4 N °lo° for °talo°; ΨPPR °talollālita-  
graha°, M °tatollālita-graha° || 8 bhN pramati, corr. by corr. of bh to our  
reading || 10 N kaṣṭaṃ ra, ra being a misreading for a 2, indicating the  
repetition of the preceding word || bhNΨPPRM ins. ya after bhavata.  
ABh and Śār. om. it || 11 bhAΨPPRM āropitaḥ, in Ψ corr. to our reading  
by a small diagonal stroke; Bh dviguṇaṃ tvayāroṣitaḥ caṇḍraḥ || 14 N  
kṣapayāṃ āsa, Pr khyamayāṃ āsa || 16 Pr caṇḍre māṃpāri; ΨPL<sup>1</sup> caṇ-  
dramaso for caṇḍro, omitting the following *mamo* || 18 Ψ api, corr. by cop.  
to iti; but the correction of *pi* to *ti* is not very clear. Pr iṣi, M api for iti ||  
After iti, ΨPPRM add || kathā || 1 || 19 ΨPPRM prajāḥ || 20 M caḍ  
for tāvaḍ || 22 Pr kupyamto for kuto || 23 bhN cheṣa° for chaṣa° ||  
24 N om. kathaya ||

## Page 188.

5 ΨPL<sup>1</sup>Pr °helikā° for °prahelikā°; PL<sup>1</sup> °dānādirvinodaiḥ (!) || 7 After  
deśaṃ, N ins. prāyaṃ katham api deśaṃ || Pr tittir || 10 ΨPPRM om. vā ||  
13 M om. na || 14 M tittiraḥ || 17 bhN dāridro, Pr dāridre || bhN  
purā for pure || 19 M mama vasathe || 20 N na te kiṃ || 22 M  
prāṭiveśmikaḥ | prcchātām || In bh gloss on prāṭiveśmikaḥ: pādōṣi ||

## Page 189.

1 M *gahasyo* ° || 2 In bh gloss on *sāmaṃta*°: *pāḍṣā* || M *eva* for *evam* ||  
 ΨPPrM *munir* for *manur* || 5 ΨPPrM *su* for *tu* || 6 ΨPPr *śaśaka*,  
 corr. in Pr to *śaśamkaḥ* || Pr *ke* for *kiṃ* || ΨPPrM transp.: *na tvayā* || 7  
 ΨM *yathāha*, in Ψ corr. from *yathā ca* by cop.; PPr *yathā ca* for *yad āha* ||  
 8 M *pratyakṣyaṃ* || 9 M *asvava* for *atra* || 11 M *manuṣāṇām* || 12  
 bhΨPPr *tiraścāpś ca*, in bh corr. to our reading by corr. || 14 N *smṛtiḥ* ||  
 Ψ om. *pramāṇī*, but cop. supplies it in marg. || 18 M *saviṣyati* || ΨPPrM  
 om. *iti* || M *athānātīdūram* || 19 ΨPPrM *tittiram* || 20 N om. *cala*,  
 PL<sup>1</sup> om. *bhaṅga* in the compound || 21 N *bhavatyā* || 23 M *dr̥ṣṭyā* ||  
 bhN *bhayaprāṇo* ° ||

## Page 190.

1 bhN *tapacchadma*°; Pr *taśchadma*° || 2 bhNΨPPrM *galavārttās*, K  
*galavārtās*, A *malavārttās* (continuing *tipasvinaḥ*, *ttās ti* of course being a mis-  
 reading for *rttās ta*), apparently corr. by cop. from *galā*°, Bh *galakṛmītās* ||  
 5 P *kurḍvabāhur*, L<sup>1</sup> *kurddhabāhur* || Ψ (not PL<sup>1</sup>) *ta*[new line]*tayor* || bhN  
*eva* for *evam* || 7 M *svapnavadr̥śāḥ*, Pr *svasadr̥śāḥ* || bh (not N) *kuṭumba*° ||  
 9 M *dināny āyāmceti ca* || 10 M *lohakāraṣṭreva*, P *lohakārabhaṣṭrevat*, L<sup>1</sup>  
*lohakārabhāstravat* || 11 M om. *tathā ca* || 13 In bh gloss on *śunaḥ*  
*pucchaṃ*: *kurārāṇṇā puchaḍī*; Pr *pucchatiṃ* for *puccham* || 15 *kūṭikā*  
 bhNAΨPL<sup>1</sup>PrMK; Bh *dūtikā*; Hamb. MSS. H *puttikā* (cp. p. w. s. v.), I  
*punnikā* || 16 M *matyeṣu* || Pr om. in their right place *yeṣāṃ* and the  
 following words down to *śaṃsanti* (excl.), l. 19, adding them after *vistare*,  
 l. 21, between two crosses (x) || 17 ΨPL<sup>1</sup> *adhnaḥ* || Pr *dhṛtaṃ* for  
*ghṛtaṃ* || 18 In bh gloss on *piṇyākāc*: *sānī* || 22 Pr *dharmmanāṃ* || P  
*parāpi*°; L<sup>1</sup> with us || 23 N *śaśakaḥ prāha* || NΨPrM *tittiri*, in Ψ similar  
 to *titviri*, which is the reading of P || 24 ΨPPrM *nadr̥taṭe* || In Ψ gloss  
 by cop. on *tiṣṭhati*: *saṃasti* ||

## Page 191.

1 N *sthitvan* || 2 bhN *tatra* for *tata* || 3 N *dharmādeśaka* || 4  
 bhN om. *hi* || Pr *ti* for *te* || 5 ΨPPrM *vadata*; bhN om. *vadatam* ||  
 6 Pr *pradarśayatu* || 9 Pr *bhūtāpi* || M om. *yo* || 13 In bh glosses  
 on *ajā*: *vakaḍo*, and on *vṛhayaḥ*: *sāla* || 15 L<sup>1</sup> *vr̥kṣāṃ sthitvā* || 16  
 M om. *svarge* and *pāda* 4 || 17 N *bhāṣaṃtanam* || 19 ΨPL<sup>1</sup>PrM insert  
*mama* before *saṃr̥pa*°, repeating it after *bhūtā* || bhNΨPL<sup>1</sup>M *saṃr̥pavarttino*,  
 Pr *saṃr̥pavarttiyo*; ABh *saṃr̥pavarttinau* || 20 PL<sup>1</sup> *vivādaparamārthaṃ*, om.  
*vijñāta* || bhNΨPPr *vācā*, a misreading of the old-fashioned writing of *o*;  
 A *yena vijñātaparamā'rthaṃ vivādavaco vadato me*, &c.; Bh *yena vivādavijñāna-*  
*paramārthavaco me vadano* 'pi *paralokavāṭhā na bhavati* || M om. *me* ||

## Page 192.

4  $\Psi$ PPr *karṇopāṃti*, in  $\Psi$  the *i*-hook over the line del. by cop. with a small dot, thus correcting *ti* to *te* || Pr *āvedayaṃti* || 5  $\Psi$ PL<sup>1</sup> *visvāsitai* || 6 N $\Psi$ PPrM *upāgatau* || 7 In bh gloss on °*krakacena*: *karavata* || 8 Pr *bravīti* || After *ādi*,  $\Psi$ PL<sup>1</sup> add || *kathā* 2, PrM *kathā* without a figure || 9 Pr *etaṃ* || Pr *kṛ*, om. *tvā* || After *kṛtvā*, bhN $\Psi$ PL<sup>1</sup>PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *kṛtvā*, Bh reading *arthapatim* for *adhipatim*. Simpl. MSS. HI *kṣudraṃ divāṇḍhaṃ patim* (I *parim*) *āsādyā*; Simpl. h *kṛvā* [misread for *kṣudraṃ*] *patim prāpya rātrāṇḍhāḥ samīdopi*. At all events either *prāpya* or *kṛtvā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhipatim* to *arthapatim* || M *rātrāṇḍhāḥ* || Pr om. *santaḥ* ||  $\Psi$ PPr *sakī*° for *śaśa*° ||  $\Psi$ P °*tittira*°, Pr °*titira*° || 10  $\Psi$ PPrM *yāsyaṃti*, om. *iti* || 13 Pr *sarve pa*° || bhNAKBh *yathāsukhaṃ* || 14 The words *sahdste* to *kṛkālīkayā-bhikītaṃ* suppl. by cop. of  $\Psi$  in marg.; *bhikītaṃ* stands also in the text || 15 Pr om. *bhoḥ* || 20 M om. *prāha* || N *durātman* || 21 M *adyaprabhūti* || 22 Over *sāyaka* in bh gloss: *bāṇa* || 23 bhN and A *durukta*, Bh *duruktvā*,  $\Psi$ PL<sup>1</sup>M *durakta*, Pr *dukta* || Śār. and Simpl. HI with us, Simpl. h *durukūṃ* (misread for °*ktam*) ||

## Page 193.

1  $\Psi$  *svāsvāśrayaṃ*, the second *svā* del. again by cop. || Pr om. *vāyaso* || 2 bhN om. *yad idaṃ vyāhṛtaṃ mayā*, P om. *yad idaṃ vyāhṛtaṃ*; L<sup>1</sup> om. *taṃ yad* and the following words to *d viṣam eva* (excl.), l. 7. M *yad idaṃ vyāhṛtaṃ mayā* || 5 Pr *yadi priyaṃ* || 7  $\Psi$  *advacaḥ*, corr. by cop. to *tadvacaḥ*, the corrected akṣara resembling *cū*; P *bhūdava*, Pr *dvacaḥ* for *tad vacaḥ* || 8 N *tathā ca* || 10 *vairitām*; in bh the glossator adds a various reading *vai hatām* ! || 11 Gloss in bh on *bhiṣag*: *vaidā* || 13  $\Psi$ PL<sup>1</sup>Pr *ṣarigadi* || 14 M *tatra* for *tan na* || 20 Pr *prayāt* || 22  $\Psi$ PL<sup>1</sup>PrM *sa āha* || Pr *ṣaṭgunyāparaḥ* ||

## Page 194.

1 Pr *valokataḥ* (!) || 2 Pr *chāgabrāhmaṇaṃ*; M °*brāhmaṇaṃ* || N om. *brāhmaṇaṃ* and the following words to *brāhmaṇaḥ* (excl.), l. 5 || 5 N *kṛtāḥkṛtāgni*° || 6  $\Psi$ PL<sup>1</sup>M *pravāsi*, Pr *prativāsi* || 7 bh *meghācchādite gagane* || M only once *maṇḍam* || 8 *kimcid*° all our MSS. incl. AKBh; Hamb. MSS. *kimcidgrāmaṃ* || 11 L<sup>1</sup> *artha* for *api* ||  $\Psi$  *itaś ca taśca*, PL<sup>1</sup> *itaś ca taśva*, Pr *itiś cētaś ca*, M *itaś ca*, om. *cētaś* || 12  $\Psi$ PL<sup>1</sup>M *mārgge*, Pr *mārgga* || 13 N *pīvaraṃ paśuṃ* || 15  $\Psi$ PL<sup>1</sup>M *anyadinojo*; but cop. of

Ψ adds in marg. : *adyadinaja iti pāṭha*, and Pr has *adyadinajo* || 17 bhΨ *samukho*, N *sanmukho* || Glossator of bh corrects *apamārgaṇa* wrongly to *aparamārgaṇa*, which is the reading of N || 18 M *eva* for *evaṃ* || 19 N *tad* for *yaḍ* || bhN *skandhārūḍho*, ΨPM *skandhānirūḍho*. APrBh and Hamb. MSS. with us || 22 Pr om. *tān* || 24 N *pratipādayāmi*, Pr *pratipādasi* ||

## Page 195.

3 N *etyovāca*, M *abhyetovāca* || N *aho* twice || 4 Pr *śaktam* for *yuktaḥ* || 8 Pr *āsa* for *āha* || 10 ΨPrM *ātmaruciram*, in Ψ corr. to our reading ; but the correction is not very clear. The respective akṣara might as well be taken for *taṃ* corr. to *raṃ* || M *samācarati*, Pr *samācaret*, both om. *iti* || 12 ΨPrM *vidhāya* for *kṛtvā* || ΨPrM *aho* for *bhoḥ* || 15 N *sacelaṃ*, corr. by cop. to *sacaulaṃ* || 20 PL<sup>1</sup> *aho* for *ato* || After *iti*, ΨPL<sup>1</sup>Pr || *kathā* || 3 ||, M *kathā* 3 || 21 Pr om. °*seva*° || 24 Pr *durjano* || 25 M *bhakṣayati* ||

## Page 196.

3 Ψ *sa dācid* ; PL<sup>1</sup> *kadācid*, om. *sa* || ΨPrM °*sāri*° for °*sāra*° || 4 N *nīhkrāmatas tva tasya* || 5 ΨPL<sup>1</sup> *cālaghu*, in Ψ corr. to our reading by a small vertical stroke over *ā* || bhN ins. a second *ca* before *śarīre* || M *śarīre vṛṇaṣoṇitagaṃdhā*, l. 5 || 7 ΨPM *vyāpādayanti* || N om. *vā* || ΨPM *tādayanti* || 8 bhN *kṛta*° for *kṣata*° || Pr °*sarvāmbhogo*° || After *iti*, ΨPrM add || *kathā* 4 || || 10 N om. *vicārya* || ΨPr *vānuṣṭeyam* || N *meghavarṇa prāha* || 11 Ψ *sāmadānam*, PL<sup>1</sup>Pr *sāmadānam*, M *tāmadānam* for *sāmadān* || 12 M *nirbhatsyādvipakṣapākṣapraṇāthānām* || 13 bhNAΨP °*pranadhānām*, Pr °*pranadhānām* ; Bh with us || ΨPr *āliṣyā*° || 14 bhNΨP (not M!) PrA *ṛṣimūka*°, Bh *ṛṣya*° ; cp. Śār. 127, 1, and below, 197, 2 || ΨPr ins. *ca* between *saparivāreṇa* and *bhavatā* || 15 bh °*madhyā*, N °*madhyāḍ* || N *divasāṃdhāt* || Pr *anumā*, om. *nato* || 16 ΨPrM *mayēdaṃ jñātaṃ* || N om. *apasārarakitaṃ* and the following words to *apasāraparityaktaṃ* (excl.), l. 18 || 19 M *krapā* || 21 Pr *ibandhanaṃ* || 23 N *svakāryam* || 24 M *ripusamgataḥ* || 26 N *samudyasaḥ* ||

## Page 197.

1 M *prahyatyāhata*°, Pr *prakṛtyāhṛtarudhirāloṃditaṃ* || 2 M *śaspa-mūka*° || 3 bhNAΨPr °*pranadhī*° ; M *śatupranadhībḥṛtayā* ; Bh with us || 4 Pr the first °*kādhi*° twice || 5 N *tvaryatāṃ ra*, *ra* being a misreading of 2 || 8 Pr °*sevinā* || 9 PL<sup>1</sup> *nyagrodhapābhīmukhaṃ* || 10 M *vṛkṣaṣām* || bhNΨP *ṛṣṭamanā*, Pr *hrṣṭamanā*, M *hrṣṭamanā*, A *hrṣṭamanāḥ*, corr. by cop. to our reading. Bh with us || M *sūyamāno bhi rimarddanāḥ* || 12 M *e* for *eva* || M *pādayāmi*, om. *vyā* || 14 Ψ *na kim*[new line]*t* ; the



same mistake in P (not in L<sup>1</sup>) || 16  $\Psi$ PL<sup>1</sup> °syāntamamanam || M om. *dvitīyam* || 18 M *caṃ* for *taṃ* || 19 N *sthiraśiviniśvinaṃ* || N °mamtri || N *sthiraśivi* || 20 N *bhūtaḥ* for *nūtaḥ*, om. the following words to *savismayo* (excl.), l. 21 || M *tatra vidyatnam* for *tan nivedyatam* || Pr *ātmasvarggama-nās* for *ātmasvāmīnaḥ* || M *sa* for *saha* || 22 bh *bhat*, N *bhaktam* for *tat* || 23  $\Psi$ PL<sup>1</sup> *vyāpādītāneka*°, M *vyāpādītāteka*°, Pr *vyāpādītānika*° || M *dr̥ṣṭyā* || 24 N *pracaḥitaḥ*, om. *prati* || 25 M *bhavatās* || 27 M *bhūti*, om. *kāmo* || In  $\Psi$  gloss by cop. on *bhūtikāmo*: *dhaneccu* || 29 M °bhikṣitaṃ for °sti || Pr °vṛtte || 30 Pr *tasyopādāpradānena* || bh *tvatpakṣe pātinam*, N *tvapaksapātinam* || 32  $\Psi$ PL<sup>1</sup> *tāvas tvām*; Pr *tāvat tā* ||

## Page 198.

3 N *tad atrāḍau* || P  $\Psi$  *kiṃm* (not L<sup>1</sup>) || 5  $\Psi$ PPrM *hīnaśatrur* || 6 N °pauruṣaḥ *baḥaḥ* || 7 M *upagatū* ||  $\Psi$ M *loke pravādaḥ*, in  $\Psi$  corr. by cop. to our reading || 9 Pr *surlabhaḥ* || bhNA $\Psi$ PPrMK *cikṛṣitaḥ*, Bh *cikṛṣataḥ*, M *ciśāṃkiṣitā*, corr. by the copyist to °kṛṣitaḥ. Cp. SP. III. 44 || 10 M om. *ca* || 11  $\Psi$ PPr *sphaṭam* || 15 In  $\Psi$ , *ca* after *tasya* has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL<sup>1</sup> om. *ca*; (L<sup>1</sup> *tasyā* for *tasya*) || 16 N *nivarttate* || 18 bhN *valmīko °pi* for °kōpari || 19 bhN *nūnam meḡā* (N *mayā*) *kṣetradēvatā mayā* || 20  $\Psi$ PL<sup>1</sup>PrM *kaldpi* for *kaldciḥ api* || Pr *pūjite* || 21 M *dayā* for *tad asyāḥ* || 22 M *yācittā sevā nikṣipya* || 23 M om. *bhoḥ* ||  $\Psi$ PL<sup>1</sup> *mayāṭ-tāvaṃ kūlaṃ* || 24 N *pūjām*, M *kūtā* for *pūjā* || 25 Pr *r* for *prālar* ||

## Page 199.

1 N ins. *ca* after *evam* || N *ekena*° for *ekaika*°; Pr *ekaikaṃ dīnāraṃ* || 3 N *grām* for *grāmaṃ* || 4 M ins. *tvā* before *tatra gatvā* || 5 M om. *ca* after *ekaṃ* || 6 bhN *gr̥hīṣyāmy evaṃ*,  $\Psi$ PL<sup>1</sup> *gr̥hīṣyāmevaṃ*, Pr *gr̥hīṣyāmy evaṃ*, A *gr̥hīṣyāmi | evaṃ*, Bh *gr̥hīṣyāmīty evaṃ* || 7 M *vrāhmaṇa*, om. *putreṇa* || N om. *śīrasi* || 8  $\Psi$ PPrM *amuktaśivita eva* || Pr *tathādeśata* || 9  $\Psi$  *u*, then *pa* add. over line by cop., then *gama*[new line]*t* *ḥ*, *ḥ* being written in the line on *daṇḍa*, and a second *daṇḍa* being added after the first one; PL<sup>1</sup> *upagamataḥ* || 10 M *saṃpṛtaḥ* || 11 Pr °vinākāraṇam || bhN *saṃarpī-tavān* || 13 MPr om. *gr̥hṇātī*; all our other MSS. incl. AKBh have the second pāda as given in our text || 14 M *haṃsaḥ* || 18 M *jāmbūna-dayamayā* || 19 N *ṣaṇmāse ra*, *ra* being a misreading of 2 || 20 M *vṛha*, om. *tpakṣi* || 21 bh °dātyā or °dānyā, NA $\Psi$ PL<sup>1</sup>BhK °dānyā for °dātyā; Pr °picchaikadānyā, M °picchaikadātyā. In bh, *tya* and *nya* are often, as in our case, hard to be distinguished; cp. our facsimile Table II, no. 7, line 1 middle *pratyekaḥ*, l. 2 end *bhrāmtyā*, l. 4 middle of first half *asatyāḥ*, l. 5 middle of

first half *bhṛtyena*, &c. with l. 2, second half *anyathā*, l. 6 middle *anyathāva*. The archetype of our MSS. apparently had the same forms of *tya* and *nya* as bh.—*dānadāti* is formed like *havyadāti* ||

## Page 200.

1 ΨPr *paraspara*, PL<sup>1</sup> *para*, M *parasya* for *parasparaṃ* || 2 Pr *ete* twice || N *vadamte* || ΨPL<sup>1</sup> *ismākaṃ* || 3 ΨPM *karigyaṣi* || 4 M *yusmābhikitaṃ* || 5 bhN *devapramāṇaṃ* || 6 ΨPL<sup>1</sup>Pr *gatūstat*, M *gatvāsū* || 7 Ψ *laguḍa*[new page]*dhastān* || 11 ΨPL<sup>1</sup>PrM *nānugrhnāti*. Then ΨPL<sup>1</sup>Pr *kathā* || 5, M only *kathā* || 13 Pr *upāgataḥ* || 14 bhN *dīpikāṃ* || After *ādi*, ΨPPrM add || 4 *kathā* || || 15 Pr *asminn ahate* || Before *taḍ*, bhN ins. *raktākṣaḥ punar abravīt* || 16 N *tee* for *tvam tu* || 18 ΨPL<sup>1</sup> *ākhyātaṃ*, in Ψ corr. by cop. from our reading; Pr *ākhyāta* || 23 bh N *kruddha°*, ΨPM *krūra°*, PrL<sup>1</sup> *kūra°* for *kṣudra°*. The reading of bhN, apparently that of the archetype of both our MS.-classes, seems to be a corruption of the reading adopted in our text, and the reading of ΨPPrM seems to be a conjectural emendation of the reading of bhN. Our reading is that of ABhK and of MBh. xii. 43, 9 ed. Protap Chundra Roy || bh *kālasaṃmmītaḥ*, N *kālasaṃmītaḥ* ||

## Page 201.

1 Pr *va*, om. *naī* || 4 Pr °*nāśikāḥ* || 5 N *udvelanīyā* || 7 M °*prāṇa* for °*prāṇi* || 8 N *vanasthasyādbhavena ghanaiḥ* || 11 N *āsasāra* || 12 N *muddharttaikaṃ* || 14 bh *śuśiro°*, M *śupiro°*, BhNK *śuciro°* || 16 bhN *ca gacchati* || 19 ΨPPrM *hi* for *ca* || 21 M *adṛśi* || 23 bh (not N) *sasamṭustā* ||

## Page 202.

1 N *duṣyati* || 2 N *duṣte* || N *duṣtāḥ* || 3 Ψ *sapuppa°* || 6 N *kāṃta*, M *kāṃtā* || 7 ΨPL<sup>1</sup> *saṃrakṣaḥ* || Ψ *śaraṇāgataḥ* || 15 [new line] *ṣa śā°*; *e* before *ṣa* supplied in Ψ in margin, without any mark in the text. PL<sup>1</sup> with Ψ (P writing 14 for 15), but without the correction || 11 PL<sup>1</sup> *yathāśaktiṃ* || 12 N *tathāsaṃ* || 14 Pr *prākṛtai* || 16 M *dāridraro-dukḥāṇi*, Pr *dāridryarogaḍukḥāṇi* || 18 M *utsṛja* || 19 Pr *yathā vidhiḥ* || 20 Pr *yukta°* || 21 N *dṛṣṭaḥ* || 22 In Ψ gloss by glossator on *bhadra*: *tvadhakaḥ* || 23 M *vartavya* for *kartavyaḥ* ||

## Page 203.

1 N *vihaṃgamāḥ* || 3 M *gatvāṃgārakarmmatim* || L<sup>1</sup> om. *nayām*, P om. *ānayām* || 6 M *cāsi* (or *vāsi*) || bhNΨPMBhK *nāsayet*, N inserting *na vi* before it; Pr *nāyat*; A *nāsaye yena te* || Bh *kṣudhā* || 7 ΨPL<sup>1</sup>Pr *anye* ||

8 N °sydtmā hi for °sydtmāpi || 13 Ψ nu, P *bhu*, I<sup>1</sup> *bhū* for *tu* || 14 N *tām* ||  
 15 Pr *dharmmātvā* || 18 N *pātaṃ* for *pāpaṃ* || 20 M om. the third pāda ||  
 M *ātmanauva* || 22 Pr *naraḥ kēndra saṃśayaḥ* || 23 ΨPrM om.  
 stanza 154 ||

## Page 204.

1 M *atha pra°* || 2 bhNΨPr *grīṣmo*, a misreading which shows that  
 the archetype of these MSS. had daṇḍa between the two pādas; ABh *grīṣme* ||  
 3 M °*sahaḥsraḥ* || 5 bhNΨPL<sup>1</sup>PrMBh *gaṣṭi*; A with us || ΨPL<sup>1</sup>Pr *śilā-*  
*kūṃ* || 7 N *muktā* || 10 ΨPL<sup>1</sup> *patidīnāyāḥ* || 19 Pr *yātana* for  
*yāni* || Pr *mānuṣe* || 20 ΨPL<sup>1</sup> *tāvankūlaṃ*, in Ψ corr. by cop. from *tāvān*  
*kūlaṃ* || 21 Bh this and the following line with us, only *harṣāvīṣṭas* for  
*harṣāvīṣṭas*, and *bhṛtvā* for *kṛtvā*. For this passage cp. Critical Introduction,  
 p. 44 ff. || 22 N *paramūṇ nirvedaṃ* ||

## Page 205.

1 After *iti*, P *kathā* ||, ΨPrM *kathā* 6 || 4 bhN *mamādyāvagūhate*;  
 cp. p. 206, l. 7 || 6 ΨPr *coreṇāpy*, N *ṣareṇāpy* || 9 ΨPrM *arimardanaḥ*  
*prāha prṣṭavāṃś ca* || M *vaira* for *cauraḥ* || 13 M *kāciryena kacin* || M  
*nivarddhanavanikasutā* || N *prabhūtaṃ dhanaṃ* || 14 ΨPrM *vṛddhaṃ vā* ||  
 15 ΨPrM *uktaṃ* for *yuktaṃ* || 20 ΨPrM om. *tathā ca* || 21 Pr *vīla-*  
*mitā* || Pr *hamtās* for *dantās*; M ins. *hamtā* before *damtās* || 22 M  
*bhraṣati* || ΨPrM *apahataṃ* || 23 N *vākyam nādrigate ca bāṃdhavajanair*  
*patnī na śuśrūyate* || 24 bhN °*parusaṃ*; in bh, °*pa* has been corr. subse-  
 quently to °*pu* (by cop.?) || This line exactly with the same words in Bh  
 and Hamb. MSS.; A *dhi*(this on gamboge which covers another akṣara)*k*  
*kaṣṭaṃ jarayā bhībhūtāpurusaṃ* | *putro 'pya 'vajñāyate* || M om. °*py a* ||

## Page 206.

1 ΨPM *grhe*, Pr *gahe*, all these MSS. om. *taḥ* || ΨP *coraṃ* || 2 bhN *vi-*  
*smayotpulakāṃcītā* || 4 ΨPr *grhe ko*, M *ahe ko* || 5 bhNΨPrM *mamā*;  
 A with us; Bh *nūnam eṣā mām asya bhayān mām āliṅgatīti* || 7 bhNΨPrM  
*mamādyāvagūhate*, in P corr. from *māmādyā*. Cp. the readings of Śār. β 163, 2  
 and SP, MS. N 1355. ABh with us || 9 Pr *etasmāc* || bhN *apakāriṇaḥ*,  
 in bh corr. to our reading by corr. || After *cintyate*, ΨPrM insert *kathā* ||  
 7 || 10 N *puṣṭāya* (a misreading of the old-fashioned *e*) || M *bhadiya°*  
 for *tadīya°* || ΨPrM *cēty* for *vā, iti* || 11 M *anyena* for *anena* || 12  
 bhNΨPM here and in the following lines *vakranāṣaṃ* || M *eva* for *evaṃ* ||  
 15 N *goṣutaṃ* || 16 M *arimārdana āha*, ΨP *arimardana prāha* || 18 N  
 ins. *prativasati sma* after *brāhmaṇaḥ* || 19 bh *vaśiṣṭa°*, N *vaśiṣṭa°* || N °*vastrā-*

nugaṃdhalepanamā° ॥ bhN°parivarjita ॥ 20 bhN°mopacita ॥ N sīto-  
 ṣṭāva° ॥ 21 M vrāhmaṇe ॥ 23 M aha ya vrāhmaṇasya ॥ 24 N om.  
 gam i ॥ M om. niścītya ॥

## Page 207.

2 ΨPPr tikṣṇa°, M tikṣa°, all these MSS. om. pravirala ॥ N ΨP°nāśa°, M an-  
 natannāśo° ॥ M°vamśe ॥ 3 bh°saṃtatatagātraḥ, N°saṃtat[*t* deleted by cop.]-  
 tagātraḥ, ΨPPrM°samanvitagātraḥ for°saṃtatagātraḥ (Pr°smāyu° for°snāyu°);  
 A°saṃtatigātraḥ; Bh upacitannāyusaṃtatir nnatagātraḥ ॥ bhN°hutāvaha° ॥  
 4 N om. tam ॥ bh°bhayotrastaḥ, corr. by the copyist to°bhayāt trastaḥ,  
 which is N's reading ॥ 7 N daridrobhāhmaṇasya ॥ 9 ΨPPr bhakṣa-  
 giṣyāmīti, M bhakṣayitvāmīti ॥ 11 M prasthitarākṣasaṃ ॥ 13 N bhakṣāmi  
 for°bhakṣaya ॥ 15 ΨPPrM tathāpi for tavāpi ॥ 17 M go for goyuge ॥  
 N jumps from brāhmaṇo l. 17 to brāhmaṇo l. 19, om. one of them and all  
 between them ॥ 18 In Ψ gloss by later hand on āhamikayā: spadhikayā  
 (read sparadhikayā) ॥ 19 Pr coro ॥ 20 M om. bhakṣayitum icchati | rākṣaso ॥  
 22 bhN padam for evam ॥ M śrutvācchāe vrāhmaṇaḥ ॥

## Page 208.

1 After iti, ΨPPrM 8 kathā ॥ ॥ 2 °bi° of śibindpi looks in bh almost  
 like °ṣi°; hence N (replacing °ṣi° by °khi°, which very often alternates with  
 °ṣi° in the MSS.) śikhindpi ॥ 3 M śrūyate ॥ 4 bhN tatrdyaṃ for tan nāyaṃ;  
 consequently the glossator inserts na before hanyate ॥ 6 N avadhyaṃ;  
 Pr athadhya evāyaṃ ॥ 12 N om. nagare ॥ 13 bhN jatharaḥ va° ॥ 17  
 bhN vijayaḥ ca ॥ 18 Pr vamhitam ॥ bhN bruvīti ॥ 19 Pr prapito ॥  
 20 bh vaidesikasya, corr. by the copyist to vaidesakasya, which is the reading  
 of N ॥ 24 Pr sā ca for sāpi ॥ 25 Pr dūretara° ॥ M kṛtā for gatā ॥

## Page 209.

1 ΨPl°kriya° for°kṛaya°, in Ψ i deleted by a small stroke over the  
 line ॥ 2 M kṛtā for kṛtvā ॥ 3 bhN prasuptasya for prasuptaḥ | tasya ॥  
 4 ΨPPr om. ca after tatraiva ॥ 6 ΨPPrM om. katham ॥ 8 M svayā  
 for tvayā ॥ M tham for katham ॥ ΨPPrM iva for idam ॥ M hātaka-  
 pūrṇaka° ॥ 10 Pr jānāsi ॥ 11 In bh gloss on rājikā: rāi ॥ M rāji-  
 kāponena ॥ 12 bhN tadāpy ॥ 13 Pr nava vivāśaḥ ॥ 14 Pr  
 vyadhāyā° ॥ 15 bhN param ॥ M āsā | di (of ādi, l. 18), omitting all the  
 text between these syllables ॥ 16 N paripūjita ॥ ΨPPr vihitopabhogyam ॥  
 18 Pl°paraspara, P parasya ॥ After ādi, ΨPM kathā ॥ 9, Pr kathā ॥ 29 ॥  
 19 bhN samarpitavān ॥ N tathā cānudrṣṭāntaṃllinam ॥ 20 Pr vināśan-  
 yaṃ ॥ 21 M om. pūjyā yatra pūjyante ॥ N vimānatā ॥

## Page 210.

3  $\Psi$ PPrM om. *ca* || 6 Pr ins. *ca* before the first *syād* || P om. *syād yadī* || 7 M *jānāti vināṃ* for *jā° cai°* || 8 bh *tad dṣṭam*, N *tad dāṣṭam* for *na dṣṭam* || 9 Pr *t* for *yat* || 10 Pr *avocacat* || 15 bh Nonly: *durdivase ghanatimiretyādi*, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th pādas run thus: *varṣabhi* [misr. for °*tī*] *jalade* [corr. from °*do*] *mahā'ṭaviprabhṛtau* | *viṣamasthāne bharttas tvaṣā na gaṃtavyaṃ tu sabhaye 'pi* || Bh on the whole with us; variants: b *niḥsaṃcārāsu nagaravīthiṣu*; c *patyau videṣayāte*; d *paraṃ sukhaṃ* || 16 Pr *virdeṣe gamane* || M *janacapaḷāyāḥ* || 19 M °*vi* for °*viṭa*; in bh gloss on °*viṭa*: *vyabhicārī* || 20 N *prasupta-jane* || 21 Pr *ativākyahya* || 22 Pr °*paṣṭāreṇa* ||

## Page 211.

1 Pr *aṃ* for *antare* || 3 N *anenam* for *enam* || M *hasmi* for *hanmi* || 4 M *tāv* for *tāvad* || 5 N *saha lāpāt* ||  $\Psi$  ni [new line] *niḥbṛtaṃ*; hence Pr *vi* [new line] *niḥbṛtaṃ* || 6 bh N A  $\Psi$ PPrM *vidhāya*; Simpl. H I h the same blunder. Bh *etasmīn antare sād gṛhadvārakupāṭayugaṃ niścalikṛtya śayanam ārohati* || 9 M *tata* for *tat* ||  $\Psi$ PPrM *tatas* for *evaṃ* || 10  $\Psi$ PL<sup>1</sup> *spaṣotsuko* || 11 Over *tvayāṣparśanīyam* in bh *na*; M ins. *eva* after *śarīram*. These are corrections by copyists who separated *tvayā* *sparsanīyam* instead of *tvayā* *aspa°* || 13 M *devatā2darśanārthaṃ* || Over *tatrākasmiki* in bh gloss: *vyabhicārī* || Pr *r eva* for *khe* || 16 Pr *apādayaṃ* || 17 N *matih* for *patiḥ* || 19  $\Psi$ PPrM transpose: *tat śrutvadbhikṣitaṃ mayā* || 20 Pr om. *mama* || 21 Pr ins. *yad* before *yady* || bh N A  $\Psi$ PPrM Bh *anena*; the Hamburg MSS. (t. simplicior) have *parapuruseṇa*; Bh *yady anena puruseṇa samam ekatra śayanīye ālīṃganam karoṣi* | *tat tava bharttur apamṛtyur asya saṃcarati bharttā ca varṣaṣatam jīvati* || About A, see Introḍ., p. 54 f. || 22 M *bharttāḥ* ||

## Page 212.

1 bh N °*ntarhāsasavikā°* || 4  $\Psi$  P *śayyādhastān*, Pr *śayyādhastā*, M *śayyādhastvā* || 5 Pr *kulānaṃdani*, M *kulānaṃdati* ||  $\Psi$ PPrM *tvatparikṣārthaṃ* || 6 M *līlām lī sthitaḥ* || 7 Pr *tkaṃdhe* || 12 bh N  $\Psi$ PPrM *doṣṭyādī*; A with us || After *ādi*  $\Psi$ PPrM 10 *kathā* || || 16  $\Psi$ PL<sup>1</sup> °*virodhināḥ*, M °*virodhitā*, Pr °*virodhina* || 17 M *mantrēna* || 21 bh N *tasyāntarbhāvaṃ*, Pr *tasyāṃgataḥ bhāvaṃ*; cp. Śār. 133, 12 f. ||  $\Psi$ PPrM om. *so 'bravī* || 22 bh N  $\Psi$ PPrM *ahaṃ tāvadarthe*; *ta* and *bha* are very similar in our old MSS.; A *ahaṃ tadarthe*, Bh *ahaṃ tava yuṣmadarthe*, two unsuccessful attempts towards correcting the corrupt passage || N Pr *āpadaṃ* || bh N  $\Psi$  P °*yānanārthaṃ*; A Bh with us (Bh *vairi°*) || 23 Pr ins. *mi* after °*kuśalo* || 25 N om. *bahu* || 26 Pr *ukujya* ||

## Page 213.

2 bhNABh °tala° for °taṭa° ॥ M °khalitām° ॥ 3 Pr om. °sita° ॥ Pr °laraṃgā ॥ M om. yā jaṃgā ॥ M japaniyatupāsvādhyāyo° ॥ 4 NM °yoga° for °yāga° ॥ ΨPL¹ °pārāyaṇaiḥ ॥ 5 N kaṃḍa, ṃ deleted by the copyist, who continues rthitaśarīraiḥ, om. the preceding syllables ॥ bhΨPL¹PrM °sevālā°, ABh °saivālā° ॥ 7 ΨPL¹ yājñalkyo ॥ ΨPL¹ jānhavyām ॥ On snātōpaspraṣṭum gloss in bh: ācamanaṃ grhītuṃ; ΨPL¹M°sraṣṭum, Pr°sṛṣṭum ॥ 8 Pr ārabdhesya ॥ 15 M om. yathāśyāḥ ॥ 18 N om. tasmād and the following words to tasmān l. 20 excl. ॥ 19 P (not L¹) śaicaṃ ॥ ΨPPr gāṃdhavāḥ ॥ bh girim ॥

## Page 214.

1 ΨPPrM vyamjanaiś ca ॥ 2 M om. pratiṣṭhitaiḥ ॥ 5 Pr om. pūrvaṃ, paraṃ caḥ ॥ 8 N kanyām for nagnām ॥ 9 M yā kanyājāḥ ghanyā vṛṣālī smr paśyatya asaṃśṛtā ॥ 10 M avivādyā ॥ M om. jaghanyā ॥ PL¹ vṛṣālā ॥ 11 Pr svadrśibhyas ca ॥ M jaghanyābhyo ॥ 13 Pr pracchāmi ॥ 16 N tatāḥ ca ॥ 19 ΨPPrM vare (M only re) guṇāḥ sapta gaveṣaṇīyāḥ (M gateṣaṇīyā). The Hamb. MSS. HI and Simpl. MS. h have the same difference, H reading vare guṇāḥ sapta vilokaṇīyāḥ, I and h etān guṇān sapta parikṣya kanyā; A with bhNIh, but om. sapta; Bh vare guṇāḥ sapta nirikṣaṇīyās ॥ 20 ΨPPrM atāḥ paraṃ bhāgyavaśā hi kanyā (Pr add. ḥ); Simpl. MSS.: H tataḥ paraṃ bhāgyavaśā hi kanyāḥ, I dayā budhaiḥ śeṣam acimtanīyaṃ, h vudha daiyā prasamīkṣa kālaṃ śeṣam acimtanīyāḥ; A with bhN. Bh tatparaṃ bhāgyavaśā hi kanyā ॥ 21 bhN asa, ΨPPrM ādityo, for asyā; A asya, corr. by corr. to our reading, but ā del. again; Bh with us ॥ 23 Pr savitādhṛtaḥ ॥ In Ψ, bhagavan and the following words to svaduhitaram incl. are supplied by gloss. in margin; gloss. of Ψ writes suduhitara, then m uvāca must have been torn off or cut off with part of the right margin, as PL¹ have these words, agreeing with corr. of Ψ in the faulty reading suduhitaram ॥

## Page 215.

1 ΨPM suduhitaram, Pr svahitaram ॥ 3 M nāham etoilaṣāmi ॥ 6 Pr kasmīn for kaścit ॥ M om. apy ॥ 8 Pr putrije ॥ 10 Pr sakād ॥ 11 M bho megha vad amya tvad adhiko ॥ N pavanenōktaṃ for meghenōktaṃ ॥ 12 M putrike °smeghayacchāmi ॥ ΨPPrM sā āha ॥ 14 ΨP adhiko, corr. by cop. of Ψ to adhikaḥ ॥ 15 ΨP kastit ॥ 16 M atha pūrvata munīḥ parvatam ॥ 21 M tasyā °darśayat ॥ 22 M pulakovṛṣitaśarīrā u° ॥ 23 bhNAPPPrM māṣakam; Bh with us ॥ N kṛtvā tasmāi, continuing tasmāi, &c., 216, 2 ॥

## Page 216.

1 M°vikiṭaṃ gr̥hītaṃ | gr̥hīdharmam; bhNAΨPPr gr̥hīdharm(m)am || Bh svajātivikiṭaṃ karmam (!) anuṣṭāmi || Ψ svopi || 2 bhΨPPr (not M) mūṣakīm || 3 Pr sūryabharttāram || After ādi, ΨP kathā 11 ||, M kathā || 1, Pr kathā || 12 || 4 Pr °ma° for °vi° || bh sthiraivṛṭṭy acimtayat, N sthiraivṛṭṭy acimtayat || 8 N akariṣyad, bhΨPPrM akariṣyad, corrected in bh by corr. to our reading. A with us. Bh akariṣyantaiva tato. After akariṣyad, M continues: eteṣāṃ, &c., l. 9 || 10 Pr gathāsamāhitaṃ || PL<sup>1</sup> prayaccha || 11 Pr ete bāṃdhavōpāyaś || In bh ca after sa has been deleted again by cop. NM om. ca || 13 Pr ins. sādhyā before na || 15 M atraidvārasthaḥ || 16 M ādyaram for āhāraṃ || 17 N sthiraivṛṇam || 18 bhN om. sa || 19 M māṃtrijaṃ || M om. ca || 20 In bh gloss on avagacchāmi: jānāmi || 25 ΨPL<sup>1</sup>PrM mahān vr° || bh tava, corr. by corr. to tatra || After ca, corr. of bh adds ṭa; hence N caṭakōpi for ca ko 'pi || 27 Pr tadagra eva ||

## Page 217.

4 ΨPPr visvastacitto, M viśvāsacitto || 6 M nijāvāsīm || 7 M kim anendham, om. na sūpāye || ΨPPr sūpāyanendham || 8 M ma for mama || 10 ΨPPrM vicimtya for vicārya || 11 bh vikasitanāyanavada, then beginning of ma, then nakamalaḥ. N with ΨPM; Pr vikasitavadanakamala || ΨPPrM ins. ca after prāha || N hoko || 13 M prāyacchat || N a for atha || M °nāḍṣradhaya° || 14 ΨPPrM °vacanamātrapratyayapari° (M °pratyayapari°), in Ψ corr. by cop. from °vacanemā° || 15 ΨPPrM bhavati || Pr ins. jaṃ after mucyatām || 16 P om. 'sau; L<sup>1</sup> mocitā sau || 17 Pr tāv, om. ad || 19 After °ādi, ΨPPrM kathā || 12 || 22 ΨP svavarggām, Pr svavarggām || M evā °smād bhū° || 23 M om. durgam || In bh gloss on 'bhīdhatte: kathayati || ΨPPrM anyaparvatadurgam (Pr °rgam) ||

## Page 218.

2 bhNAΨPL<sup>1</sup>Pr śocyate, M śecyate (or °vya°); Bh na śocate for sa śo° || 4 In bh, śrutā has been corr. by corr. to śrutāḥ, which is the reading of P || 5 P (not L<sup>1</sup>) produḥ || 7 Pr kusti for asti || 8 Pr pariśraman || 11 M nirvto || 12 All our MSS. incl. A and Bh, but except Pr, pūtkartum; Pr mutkartum || 13 bhNΨP twice bila 3 for bilā 3; L<sup>1</sup> aho vila 3 aho bila 3; M aho bila | 3 | aho bila | 3; Pr aho bila 3 (om. one aho bila 3); A aho bilat | ahe bilat (t being a misreading for 3). Bh, misunderstanding the significance of the figure 3: aho bila bila bila ity uktvā. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 84 || N om. tūṣṇīmbhūya || ΨPPrM om. bhūya, writing tūṣṇīmbhūyōpi || 14 N kathā for tvayā || 16 Pr

ākaraṇyāḥ || ΨPPrM nāhvasi || 17 M praścān || NΨPPr āhvāsyaḥ, M  
 āhvāsyaḥ || 18 N tāvat for tac || M mūnan asya eṣā guhā || 22 Ψ  
 pravarttante, but the anusvāra put rather high over the r-hook || 23  
 N om. ahaṃ || M om. 'yaṃ me || 24 bhNM iti for eti || Pr akaroti ||

## Page 219.

1 M prati2vapūrṇa dibhāgā anyān || 2 ΨPr dūrasthāne, corr. by cop. of Ψ  
 by means of an almost imperceptible vertical stroke to dūrasthān; PL<sup>1</sup> om. dū-  
 rasthān; ΨPrM ins. a second api after dūrasthān || ΨPL<sup>1</sup> palāyamāno, the two  
 o-strokes being deleted by cop. of Ψ by means of two dots over them || 3  
 After ādi, ΨPPr kathā || 13 ||, M kathā 12, corr. by the copyist to 13 || 5 M  
 tad evaṃ ma vyacintayat, &c., l. 7; the missing text has been supplied by the  
 copyist himself in the next line || M parivā, om. rānugato; N<sup>o</sup> rānurakto for  
 rānugato || 7 Pr sthiraivṛti hr̥ṣṭa || 8 M gateḥ || Ψ mūḍhamūnasas ||  
 9 M om. yataḥ || 10 Pr dī(new line) dīrgha || 11 M om. sya na cirāt ||  
 15 bhNΨPPr ekaikam; A svakulāyākaikam, with a small e over aī; Bh  
 sa svakulāye pratyaham ekaikam vanā || M vanayāṣṭikam || Pr guhādīnārthaṃ ||  
 N om. one dīne || Pr om. na || Pr transp.: te ca || 16 bhN atha for  
 athavā || 21 N mayā kṛtā || 22 In bh under prakṣipa gloss tvam ||  
 24 M tava for tāta || 25 bhNΨPPr praṇadhīr; A with us; Bh iha for  
 praṇadhīr || 26 Pr amūho 'trāpa', M 'nyatra pāsaraṇam || N tvaryatām  
 once only || 29 Ψ vise[new page]śeṣataḥ, Pr vivosataḥ || 30 ΨPL<sup>1</sup>  
 tadrasamphalaṃ, bhN tatphalaṃ, PrM and Hamb. MSS. with us || 31  
 ΨPPrM grhāgatas, bhN guhāyātas, Bh yad guhāyātasya te; the reading of  
 bhN is excellent in itself; but Hamb. MSS. and A with us || ΨPL<sup>1</sup>  
 nirvākulatayā ||

## Page 220.

1 M jalamnī || 4 M<sup>o</sup> pādādurgam || 5 Pr samadhye || 6 ΨPPrM  
 tvayā katham || M om. yataḥ || 7 bhNΨPPrM ṣu for tu; cp. Śār. 136, 21.  
 ABh with us || Pr purṇyā || 8 N na vāri || 12 M karamibhau, om.  
 kari; N karikarinibho || 13 N strībaddhadvan karau || 16 In bh gloss  
 on darvī: kaḍachī || 17 M ins. sa before bhī || bhNAΨPPr mātsya<sup>o</sup>, M<sup>o</sup>  
 māsyā<sup>o</sup>. Bh with us || N sūdravat || 18 N om. all the text between ya  
 of yad, and p. 236, l. 8 || 19 Pr kālopekṣī || 20 M<sup>o</sup> sphurugū || 21  
 M<sup>o</sup> vīla [a later hand adds ḥ] sa | vyasāci || In bh gloss on savyasāci: arjuna ||  
 22 Cop. of bh satā over yatā of prārthayatā || bh manena for janena ||  
 nigrhya in bh corr. to nagrhya || 25 In bh gloss on dharmātmapajāḥ: yudhi-  
 ṣṭra (!) || 26 bhΨPPr kaumtīputrau (with gloss in bh: sahadēvanakula),  
 M kautīputrau; A kumtīputrau; Bh mādrīputrau || 27 Pr gokarṇasaṃ ||  
 In bh gloss on<sup>o</sup> preṣyatām: dāsa || 28 Pr yauvanya<sup>o</sup> || 29 Ψ om. sāpi,



but supplies *sāpi* in marg.; P *sāpi* || Pr *vidasū* || M *ā* for *āgatā* || 32  
M *yaddriṇā* || 33 bh ins. *tad* before *evam*. Śār. 137, 21 *deva* in the  
place of *tad* || ΨPMPr transp. *na* after *tādr̥g* ||

## Page 221.

1 Pr *anekasāstrey* || Pr *°buddhi* || ΨPPrM ins. *ca* before *dhīmān* ||  
5 bh *apasarpa* || M *sadharmātvaṇ* || 7 P *dr̥ṣṭāḥ dr̥ṣṭā*, M *dr̥ṣṭvāḥ dr̥ṣṭvāḥ*,  
Pr *dr̥ṣṭvā dr̥ṣṭāḥ* || 9 bh *āvr̥to* || 10 M om. *ucyate durmantriṇaṃ kam* ||  
22 All our MSS., and SP 1480 (except one revised MS.) *mahatā*; ep.  
Śār. 139, 2 || 25 bh *paripretavayū*, corr. by corr. to *parigatavayo*; ΨPPr  
*parip̄ita* || 26 Pr *eṣaṃ* for *evaṃ* || In bh *nāma*, of which *āma* is still  
to be made out, if the leaf is looked at against the light, is covered with  
ink || 27 ΨP *upāgamyāddhrtaparitam*, M *upāgatasādyāddhrtaparitam*, Pr *upā-*  
*gamyāddhrtaparitam* || 28 Pr *udake prānta* ||

## Page 222.

5 ΨPM *amtaraprakrānto* || bh *vrāhmaṇasya sūnor* || 6 bhΨPPrM  
*°jalāmtastho*; A *hradatatastho*; Bh *hradanatajalāmtastho* || 7 ΨPPr *°ṇguṣṭe* ||  
8 Pr *duḥkhiṇā* || bh *pr̥ptaḥ* for *ṣptaḥ* || 12 M om. *ca* || 13  
bhΨPPrM *duridura*, A *darddura*, Bh *durdvara* || 14 bhΨP *°tyudbhutam*,  
corr. to our reading by corr. of bh || bh *api* for *iti* || 15 Pr *sasambhra-*  
*dād* || ΨPM *phaṇadeśam*, Pr *phaṇadeśasyam* || 18 PM *ātmapuspārtham* ||  
20 M *karir̥iṇāṇaṃ* || 23 Pr *sādhūdyate*; M *kiṃ madya ta syādūdyate* || 24  
M *daviṣayo 'bravīt* ||

## Page 223.

3 bhAΨPPrM *praśāpo* for *vipraśāpo*; Bh with us || 4 M *bheṣaya*  
for *bhakeṣayan* || 7 ABh *hy ete*; but A continues *cchala*, Bh *sthala* (a mis-  
reading for *cchala*); Śār. β 140, 12 *ma*° *vividhāhārās* || 8 In bh gloss on  
*khādato*: *bhakeṣamāṇasya* || 9 Pr *kṛtavacana* || 12 M *yasmākam* for *yad*  
*asmākam* || M *vāhyasi* || 13 M om. *mandaviṣo 'bravīt* || 14 M *'sti* ||  
bhΨPPrMBh *durdurair̥*, A *dardduraḥ* (!) || 15 In bh, *kiṃcit*° seems to have  
been corr. to *kaṃcit*° by cop. || 19 M om. *pum̄scaḥ* || bhPr *sakham̄da*,  
ΨPM *sakham̄du*, bhΨPPrM *ghṛtapūrn̄n̄n*, but ep. 224, 11 f.; A with us. Bh  
*vividhaghṛtapūrn̄n̄n*. Gloss in bh: *modikān* || 20 ΨPPr *kadd̄pi*, M *kadd̄pi* ||  
M *dr̥ṣṭvā uktā ca* || 22 M *satyaḥ* ||

## Page 224.

1 Ψ jumps from the first *devyā* to the second *devyā* (l. 3), om. one of  
them and all between them. But the missing text supplied by cop. in  
marg. || 2 M *balibhaksya*° || 4 bh *nividi*° || Pr *asyate* for *mam̄syate* ||

7 M 'dyśo ॥ 8 P om. āgatya snānā ॥ 9 ΨPPrM °kriyā° for °balikriyā° ॥ 11 M yadi tasya tva dyu vrākmaṇaḥ kiṃ, &c., l. 17 ॥ bhΨPr ghr̥taghr̥tapūrādi, P ghr̥taghr̥tapūrādi, M ghr̥tapūrādi ॥ 16 bhΨPPr tasya; ABh with us ॥ ΨPPr priyavallabho ॥ 17 P inserts ra after mama ॥ 18 Ψ abhyāsaṃ gatam, P alpāsangataṃ, a misreading of the form which bhāyā has in Ψ ॥ 22 After ādi, ΨPPrM add 15 kathā ॥ 24 bh svādāyati, corrected by corr. to āsvādāyati, ΨP svādāya iti ॥

## Page 225.

2 Pr viruddhaṃ vacaḥ ॥ 3 bh °pracchedanārthaṃ; Pr °thacchedanādanārthaṃ ॥ 7 After iti, ΨPM add 14 kathā ॥, Pr 16 kathā ॥ 10 Ψ vāryoyo, P vāyo, MPr vāyur yo for vāryogho ॥ 12 P navālaṃkūra° ॥ 15 M om. agni° śatru° ॥ 16 M prājñe ॥ 17 ΨPPr tatra for tan na; M tatrdhavalam soryam, &c. ॥ 18 Pr vijñāyāya ॥ 25 P viṣṇavaṃ ॥ 26 Pr spharati ॥ 28 tathā in Ψ added over the line before the stanza number 54 (for our 221) by cop. Hence P tathā ॥ 54 naya° ॥ 29 ΨP saṃsarggi°, in Ψ i deleted with a nearly invisible dot under the i-stroke ॥

## Page 226.

1 bh tvayā ānukṛtyena for tvayānukūlyena, Ψ tvayā ānūlyena, corr. by cop. of Ψ to our reading ॥ 5 ΨPPr uttamāgāraḥ, M uktamāgāraḥ ॥ 6 ΨPPr nānubhyarceyaś cki° ॥ 10 ΨP varābhikḥ ॥ 14 bhΨPPrM śikṣyāmi; ABh with us ॥ 15 bhAΨPPr upekṣyamānāḥ, M upekṣyamānā, Bh apekṣyamānāḥ ॥ 16 Pr kicit ॥ 18 ΨPPrM yathāpūrva ॥ bh nidrālobho ॥ ΨPPrM bhaviṣyasi ॥ 23 Pr °vyasaninā and gataḥ ॥ 24 Pr sūmarthe ॥ ΨPPr °vakāśaviṣayās ॥ ΨP nirvṛtiḥ ॥ 25 Ψ avasitasya kā°, sya being deleted by cop. ॥ 29 Pr vyasaneṣu nādarō ॥ 30 Pr bhūpate ॥ 33 ΨPPrM tatra for na ca ॥

## Page 227.

2 bh vipraṃlambhinī; gloss in bh: parapurasāsaktā ॥ 4 bhΨP °saṃgatim, PrMBh °saṃgatir; A with us. Read °saṃgatir; cp. Śār. A 266 ॥ ΨP durapacārā, M durapavārā ॥ ΨP saṃdhyācalekhēva, Pr saṃdhyāvālekhēva ॥ M °budvudābhēva bhāṃgurā, svabhā being supplied by the copyist in the next line ॥ 8 Ψ rājyām, perhaps corr. to rājñām ॥ 9 ΨPPr sahāmbhacār vāpadam ॥ 12 Gloss in bh on vṛṣṇānām: gādava ॥ 14 Pr paraṃ trāyate for pari° ॥ 16 M badhā ॥ 17 vaiṇyāḥ is the spelling of our MSS. ॥ 20 P naṣaḥ, the other MSS. with us ॥ 22 bh na tu for nanu ॥ 23 M om. tāḥ pramadās ॥ 24 Pr nās ci for tās ca ॥ 27 After tantram ΨPPrM insert: kathā ॥ 15 ॥ 29 M śatresu (sic!) ॥ 31 For the figure 3, which stands also in A, bh has only a flourish, adding: iti trīyaṃ ākhānakam samāptam ॥ flourish ॥ 3 ॥; Pr 13 for

3; after 3, Ψ two flourishes, *śrīh*, and a third flourish; Pr one flourish and 603 || After the stanza Bh: *ṭṭṭyaṃ taṃtraṃ samāptaṃ* || flourish || *śrī* || *saṃvat* 1442 varṣe *śrī*. Then two groups of akṣaras completely smeared with ink by cop. ||

## BOOK IV.

## Page 228.

1 bhΦ om. the Jain diagram (*arham*); Bh ins. the Jain diagram and om. *namo vināyākāya* before the beginning || 2 Φ *athadam* || M *labdha-praṇāśanāmāca*°; Φ *labdhapraṇāśaṃ* || 3 Bh *tkrptam* for *prāptam* || Φ *sāntunaiḥ* || 5 Φ *pryacchaṃti* || Bh *prāha* for *kathayati* || 6 Φ *jaṃbū-nāmapādapaḥ* || 7 Pr *athastāt*, Φ *adhastā* || Bh *karālamukho* || 8 Bh *sakomala*° || Bh *nyaviśat* || 9 Bh *sukṛt* for *tad* || Pr *tada* for *tad* || Bh *bhaya* for *bhakṣaya* || 11 Φ *saprāpte* || P *nu*, Bh *tva* for *tu* || 12 Φ *gotragacaraṇaṃ* || Φ *svādhyāṃ* || Pr *svādhyāya daśam* || Bh *ca* for *vā* || 13 Φ *ceśvadevāṃte* || 14 Φ *dūrāyāntaṃ* || bh *pathaḥ śrāṃtaṃ* || Φ *vaiśvade-vātānūm āgataṃ* || 15 Φ *pūjaye* || 16 BhΦ om. *anyac ca* || Φ *athajito* || ΨPPrMΦ *yas tu* for *yasya* || 17 Bh trans.: *vimukhās tasya pi*° || Φ *sa* for *saha* || PrΦ *daivateḥ* || 18 Bh *evaṃ muktā* || Φ *uktā* || Φ *tasmaiḥ* || Φ *taitaṃ* for *tena* || Bh *ciragoṣṭhaukham* || 19 M *anubhūyopi*, om. *bhūya* || Φ *bhūpi* for *bhūyo* 'pi || Bh *adhyāsta* || BhΦ *eva* for *evaṃ* || Φ *to* for *tau* || 20 Φ *jaṃbūchāyāṃ śrūtaṃ* || Φ *makare* || 21 Pr *sapatnyāḥ* || Pr *tayā* 'nyamasminn, Bh *tayā anyasminn* || Pr *ani* for *ahani* || 22 ΨPPrMΦ *amṛtaphalāni*, Φ adding *mṛtaphalāni* || Φ *prāpnoti* || 23 Φ *paramasuhud* || Bh *prātipūrtham* || M *phalāni* twice || 24 Pr °*vedṛṣyāny* || Bh *amṛtamaya-phalāni* ||

## Page 229.

1 Φ *bhāryāyā*; Pr om. *bhāryayā* || Pr om. *tat* || ΨPMΦ om. *me* || 2 ΨPPrM om. *bhadre* || 3 Pr *pratipannaṃ bhrātā* || Bh om. *phaladātā tato* || bh *vyāpāditaṃ*, Pr *vyāpādayartu* || 4 Φ *tyajāṃmuṃ* || 5 Pr *prasūte* for the first *prasūyate* || 6 Φ *saudaryād* || P *bāṃdhavān* || 7 Bh so °*vravīt* || Φ *kadāci* || 8 Bh *tadanugatas*, bh *tadanurāgas* || Bh *sakaladināṃ*, om. *api* and *tatra* || Φ *mamayasi* || 9 M *yayā* for *mayā* || Φ *prāya hutavahū*° || Bh *protśvasasi*. The Hamb. MSS. have the correct form *procchvasiṣi* || 10 Pr *ālaṃvarso* || Φ *āgaḍaye* for *hṛdaye* || 11 M *tnyā*, om. *svapā* || Pr *purutaḥ*, Φ *pupurutaḥ* || Φ *avācaḥ* || 13 Φ *prānavallabhaṃ* || Φ *kasmā* || Φ *kṣopena* for *kopane*; Pr *kopane kopanevyasi* || 14 Φ *tadvacam* || 16 Pr *śēyaṃ*, ΨP

saṅgam ॥ M om. saṅva sthitā ॥ Φ kṛttimabhāvaramyā ॥ 17 Φ asmākaṃ ॥  
 Bh tava for na ca ॥ Bh ihāvakaṣaṃ, Φ ihāvakaṣa ॥ 18 Φ tasmā ॥ Φ  
 caranarāṇapāṭa° ॥ 19 bh na te ॥ 20 Ψ tasyā, the ā-stroke del. again  
 by cop. putting a little stroke over it; P misunderstanding this, replaces  
 the ā-stroke by daṇḍa ॥ Pr hṛdaye ॥ 22 Pr niścyaṃ ॥ Ψ PPrM cintā-  
 kulacittāḥ ॥ 24 Ψ PPrM ekāgrahas, in Pr corr. by cop. from ekagrahas ॥  
 25 M vānarā yābhaṃ sodvegāṃ ॥ 27 M om. na ca subhāṣitādi paṭhasi ॥  
 28 Pr ciravelāyā ॥ 29 P svasukhaṃ, M sumukhaṃ ॥ Ψ tasya dvāra°,  
 svagrha being added in margin by corr. ॥ Pr °darśanāpi ॥ 30 bh pra-  
 tyupakā at the end of the page, om. the following words and continuing  
 rārthaṃ, l. 33 ॥ M mṛtyupakāraṃ ॥ Ψ P karomi ॥ 31 Pr core ॥

## Page 230.

3 M °vaṃśanāmā° ॥ 7 yuṣmadṛyaṃ add. in Ψ by corr. in marg. ॥  
 bhPr om. ca ॥ 9 M asti saraṃ linapradetro °smadgrhaṃ ॥ M om. n  
 mama ॥ 11 M ta for tava ॥ Pr āḍhaḥ ॥ In Ψ, the dot at the beginning  
 of the superior horizontal stroke of nu in tathānuṣṭhite—every superior  
 horizontal line has such a dot—see our Tables in vol. xi—has melted  
 together with the second horizontal line to the effect that the whole word  
 looks like °dmuṣṭite; P misreading or correcting this: °dpuṣṭite ॥ 13 bh  
 mama prṣṭa° ॥ Pr °salitvāt ॥ 17 Pr makaraḥ prāha ॥ 20 bh Ψ PPrM Φ  
 tathāva for tatraiva; A.Bh with us. In the Hamb. MSS., the two words are  
 missing ॥ M ma for mama ॥ Φ susvādūhṛdayena vinā śūnyahṛdayo °trānītaḥ, &c.,  
 l. 21 ॥ Ψ PPrM samānetavyaṃ ॥ 22 Pr yene sū ॥ 23 ahaṃ ca tvāṃ ca  
 also A; Hamb. MSS.; ahaṃ tvāṃ svāśrayaṃ [I adds am] eva jāmbū° ॥ 24  
 Pr nirvṛtya ॥ Ψ PPrM āgamat ॥ bh °prātaḥ for °śataḥ ॥ Ψ PPr dīrgha-  
 dīrghataracaṃkramaṇena, M dīrgharatacaṃkramaṇāt ॥ 28 Pr om. viśvaste at  
 the beginning of a new line; P om. set of the second viśvaset ॥ 29 P om.  
 viśvā of viśvāsād ॥ Pr nakṛṇtati ॥ 31 Ψ P M nivarttate, Pr nivarttamte for  
 uttiṣṭhati ॥ 32 M g for dhig ॥ 33 M om. n na ॥

## Page 231.

2 In bh gloss on āvatarī: ghesara ॥ 3 Ψ PPrM kiṃ mūḍhena mayāśya  
 (M transp. the sva of svābhiprayo with °śya of mayāśya) ॥ 4 Ψ PPr punar api  
 kathameid, M pu° a° cathameid (or vathamvid), but in Ψ, there is a small hook  
 before punar api over the line, and a rather imperceptible 2 over punar api,  
 with a small vertical stroke at the right-hand end of pi over the line together  
 with two small vertical strokes over dvi of °cid vi°. This means, no doubt,  
 a correction to the reading of bh.N. This correction was not understood by  
 the copyists of P and of the original of M—if the marks did not simply escape

their attention—as the current method of indicating transpositions in MSS. is to put the figures 2 and 1 over the akṣaras or words in question (see vol. xi, Table II, no. 8, 9 d) || 5 For *mitra tasyā*, bhΨPPrΦ *mitrasya*, AMBh *mitra tasyā*. In bh ardhadaṇḍa after *mitrasya*, evidently a misreading of *mitrasya* of bh's original. Simpl. MSS. HI read: *mitra hāsyena mayā tēbhi-prāyo labdhaḥ tasyā na kiṃcid* [H °t] *dhṛdayena* [H h°] *prayojanam asti*; h first sentence with HI (only with the blunder *laccāḥ*); then: *tad apy anavi tasyāpi hṛdayena prayojanam* || M *mayābhi-prāyaparī* || 7 Pr *nām* for *tvām* || ΨPPrM *akum̐hotkam̐thā* || Pr *duṣṭatā* for *duṣṭa* || 8 Pr *māham* || bh *gamisyāmi* || After *āgamisyāmi*, ΨPPrM ins. 1 *kathā* || 10 M *kṣīṇanarā* || 11 M *dhyaadarśanasya* || 16 Pr °*gaṭā*° for °*gaṭi*° || 19 M *yonopakṛtam*; Simpl. H with us, I h *yendapakṛtam* || M *sahitam* for *hasitam* || 20 *upakṛtya* also Simpl. HI h || 21 PrM *salile* for *sa bile* || M om. all between *kṛṇasarpam* and *tatra*, l. 23 || 22 Pr *evam* for *enam* || 25 bhΨPM *vyathākāraṃ*; PrA and Hamb. MSS. with us. In Bh the third pāda runs thus: *pādalagnaṃ karasthena* (fourth pāda with us) || bh and Hamb. MS. I *kam̐takenaiva* || 26 Pr *gacchā* || Pr *āhūyatavān* ||

## Page 232.

1 bh *priyadarśanēhīti* || 2 M *nāha* for *na* (misread for *na hi* ?) || 3 Pr om. *anyena* at the beginning of a new line || M *ma* for *mama* || 4 M *bhaviṣyasi* || 8 P *uṣadhi*° || 11 Pr *vatsakūśam* || 16 Pr om. *gāṅga-datta āha* || 21 Pr *dgade* || M *tuḍāgām*, om. *vā* || 22 bh *samāśrayaḥ* for *mamā*° || M om. *sarpa āha*; Pr ins. *sa* after *sarpa* ||

## Page 233.

2 M *citaṃ* or *viṭaṃ* for *hitaṃ* || Pr *parināyet* for *pa° yat* || M *bhṛtim* for *bhūtim* || 4 Pr *jalāmpāntye* || M *raṃ* for *ramyataram* || P *ramyatara-koṭaram*. This is a misreading of Ψ, which writes *ramyatara* 2 [new line] *koṭaram*, see p. 1, 'Anusvāra' || 6 M *vaḥ* for *vṛddhaḥ* || 9 M *prāṇeḥ pari*° || 10 Pr °*sukhopāyaṃ* || Pr *ārabhyate* || M *budhyaḥ* || 11 Pr *ta* for *tam* || Pr *yady evaṃ* twice || 13 ΨPPrM *sukhopāyena tvām* || 14 Ψ 'smarijano, cop. adding *t pa* over the line between *sma* and *ri*. But the *t*-stroke is separated from *pa* and looks like a mere dot. Hence P: 'sma *parijano* || ΨP *varṣayāmi*, in Ψ corr. with gamboge to our reading || 15 After *iti*, Ψ a small mark, om. *sarpa āha*; P *sarppa āha* || 21 Pr *śanaiḥ rbhākṣiptā*, om. *śanai* || 22 Pr *viśvā*, om. *śya* || bh om. *bhadra*; Hamb. MSS. have it ||

## Page 234.

1 M *ghaṭimārggeṇa* || 4 Pr *svarggīyam* || P *praccha* || 5 M *tulita-manā* || 7 M *neṣedhayitasyāmi* || 11 ΨPPrM *tataḥ* for *tat* || 13 Pr

vādavādavaṃ ॥ 16 M tuḥsahaḥ ॥ 19 Pr *ete deva for etad eva* ॥ Pr  
 svalpā ॥ 23 ΨP *vastrai* ॥ Pr *yatra yatrō* ॥ PPr *vikyati* ॥ 24 M om.  
*s tu vṛtta* ॥

## Page 235.

1 bh *bhaksayitā* ॥ bh *sutadatto*; Hamb. MSS. *Yamunadatto* ॥ 2 M  
 om. *taḥ | tam dṛṣṭvā gaṅgāda* ॥ *tam* also Hamb. MSS. ॥ 3 bh *tata*  
*svapatnyā*, ΨPPrM *tatas tatpatnyā* ॥ 5 *paritrām* also Hamb. MSS. ॥ 8  
 Pr *priyadarśanōktaṃ* ॥ 11 M om. *na tva* ॥ M ins. *na* before *cimā* ॥ 12  
 Pr *taddnyeṣām* ॥ 13 bh *bhaksyo*, P *abhakso* ॥ 14 M *ekaṃ* for *evaṃ* ॥  
 M *bharati* ॥ 16 bhAΨPM (not Pr) Bh *pratīkṣyamāṇas*; Hamb. MSS. the  
 same mistake (H *pratīkṣyamāṇas*) ॥ 17 Pr *eva koṭaravāsinām*, om. *kūpe*  
*'nya* ॥ 18 bh *sāhājyaṃ* ॥ 19 M *gaṅgadattasmākāṣaṃ* ॥ Pr *jālāsaye*  
*nama* ॥ 20 ΨPPr *yad* for *yady*; M *yadānye* ॥ In the upper margin of  
 fol. 147 b, which contains the text from *yad*, l. 20, to *t simhasya*, p. 236, l. 18,  
 the glossator of bh gives the following *śārdūlavikrīḍita*-stanza, without any  
 indication as to the place where it should be inserted: *rāmo hemamṛgaṃ na*  
*vetti | naghūṣo yāne yunakti dvijān viprasyaiva savatsadhenukarane yātā matiś*  
*cārjune | dyūte bhrātryatuṣṭhayaṃ ya mahiṣām dharmātmaḥ dattavān | prā-*  
*yaḥ satpuruṣoṇy anarthasamaye budhya parityajyate | 1* ॥ 21 bh om. *atra*;  
 M *nāhaṃ tvayā vistuṃ śaknōmi* ॥ 22 Pr *tvā* for *tvām* ॥ M *bharēti* for  
*tava, iti* ॥ 23 bh *gaṅgadatta* ॥ 24 bhAΨPPr *samīkṣyamāṇas*, Bh  
*īkṣamāṇas* ॥

## Page 236.

1 M *śighragamyatām* ॥ 2 Pr *samāgatyatām iti* ॥ 3 With this line,  
 N sets in again, misreading it as follows: *patraṃ patitaṃ visarjayām āsa* ॥  
 After *āsa*, ΨPPrM insert: *kathā* ॥ 2 ॥ 9 Pr *bhadro* for *tad bho* ॥ N *gaṅga*  
*iva datta* ॥ 10 bh *āyāsyāmi*, N *āgyāmi* for *āyāsyāmi* ॥ Pr *natta yudyate* ॥  
 N ins. *va* after *me* ॥ 11 Pr *prāyopaveśanam* ॥ 12 N *grhaṃ* for *ahaṃ* ॥  
 bhNΨPPrMΦ *dṛṣṭvā* ("pāyo"; Bh Hamb. MSS. and A with us. Simpl. h  
 om. this word ॥ 13 bhNΨPPrM and Simpl. HI (not h) *dṛṣṭvāpāyo*; A  
 with us; Bh *sa* for *dṛṣṭvāpāyo*; P *mūtaḥ* for *mṛtaḥ* ॥ 17 ΨP *dhūsako*, in  
 Ψ an almost imperceptible *ra* being added over the line above *dhū* (!) ॥ N  
*sadānupāryo* ॥ 18 M om. *hastinā saha* ॥ 19 bhNΨPPrΦ *a acalāt*, M  
*ca acalatāt*; ABh *tasya ca acalanāt*, but corr. by cop. of A to *tasya ca abalanāt*;  
 Simpl. MSS. HIh *tasyācalanāt* ॥ 22 N *tuṃ* for *calitūṃ* ॥ Pr *śruśrūṣām* ॥  
 24 M *tat śrugālo* ॥ N *'nveṣane* ॥ All our MSS. incl. ABh *kiṃcit*; Hamb.  
 MSS. *kiṃcidgrāmaṃ*. See above, p. 31 ॥

## Page 237.

1 Pr *saṃpavarttanam* || M *bhāḍāgote pravavākuraṇi kṛchṛād* || 2 ΨP *pravila°* || Pr *tataś cānena* || 3 Pr *tvābhikṛita* || N *māsa* || 5 N *bhāginisuta* || M ins. *vā* before *kim* || 6 ΨPPrM *atibharena* || N *vāsa°* for *ghāsa°* || N om. *na* || 7 Pr *bhaktato* || N *śarīrapuṣṭam* || 9 P *makata°*, ΨP *śadrśasappa°*, bhNΨPMΦ *prāgro*; Simpl. HI and Pr with us; ABh with us, but *śispa°*; Simpl. h: *navakataḥ||śadrśasappaprāyo* || 11 Pr *bhavatām* || 13 M *mām ivam vadā* || M *madbhujapararakṣita* || N *tatrāsti* for *tan nāsti* || 14 Pr *pradeśaḥ* || 15 Pr *tī* for *tiso* || N *rāsabho* || 17 Pr *ānayaḥ* || 18 Pr *śṛgālavanam* || 19 ΨPPr *lambakarnṇam uvāca*, om. *tam*; M om. *tam* and *ca* || 21 Pr *eṣām* for *ekām* || N *uktvā* || 22 ΨP *saṃgatau*, Pr *saṃgatau* || 23 bhN *siṃhāmtakam* || N *upāgataḥ* || 24 M *kramātikaptāptam* || N *itī* for *api* ||

## Page 238.

1 P *mamyamānaḥ*, M *gamyamānaḥ* || 2 M *daivākamapi* || 5 ΨPPrM om. *itī* || 7 ΨPM *dr̥ṣtvās tavikramo* || 9 Pr *gaccheta* || 10 N *sajjī-tavaikramena* || Pr *emaṃ* for *enaṃ* || 12 N ins. *aham* before *atra* || 14 N *jāgarūḥaḥ tiṣṭati* || 15 Pr *carana* for *caraṇs* || 17 Pr om. *tat* || 18 bh *vajropamatha[tha* corr. to *pra* by corr.] *hārād*; N *vajropamāṇḍya[dya* del. again by cop.] *prārād* || bhN *yuktaḥ* for *muktaḥ* || 19 Pr *prāhasanaṃ* || 20 N *icchatā* for *utthitā* || 21 N om. *layā* || ΨPPrMΦ ins. *'pi* after *nakṣato* || ΨP *hasta* || 23 Pr *prāyopaveśana°* || 24 bhNΨPΦ transp.: *agnim vā jalam*, but cop. of Ψ deletes *vā* by two very small strokes. M *agnijalam vā*; A *agnim vā jalam vā*; PrBh and Simpl. HI with us (H *agni*); Simpl. h: *tadāgnim jalam vā praviśāmi* || N *pravīṣyāmi* ||

## Page 239.

2 Pr transp.: *te strīhatyā*, adding *haṃ* || Pr om. *manmathaś ca kopam karīṣyati* || ΨPM *prakopam* for *kopam* || 4 bhN *ajāyanim* || In N, *sampādanim* has been corr. by cop. to *sampādinim*, which is the reading of bhΨPPr || 5 N *enām ya pravivāya* || 6 Pr *taddoṣe* || bh *vinirhitya*, N *vihatya* || P *nargrakṛtā* || 7 M *raktapaṭikṛtvās* || M *kās* for *kāpālikās* || 10 bhN *daivād yaḥ karoti* || 11 N *loka* || 13 ΨPPrM *prāgnatsajjīta°* || 17 N *prāha* for *āha* || 20 bhN *eṣyam* for *evāyam* || Pr ins. *matya* after *āgatyā* || 21 N *tām* for *tvām* || 23 In N, the second pāda runs thus: *dr̥ṣtvā sū* [corr. to *sa* by cop.] *tvam bha°* || 24 bhN *ca* for *yaḥ* ||

## Page 240.

3 Ψ *nāhalambakarnṇo*; PPrM *nāham*, om. *api* || After *itī*, ΨPPrM ins. *kathā* 3 || 4 bhN *yudhikṣhireṇa* *ca* || Pr om. *satyava* || N *vināśitaḥ* ||

6 Pr *svārthā* || 10 M *pramattasikṣṇāgnabhāṃḍakarpparasyo* || Pr *dhāvataḥ pa* || 11 M *ś* for *tataś* || ΨP *°paṭo*, PrM *°paṭto* for *°taṭo* || 14 Pr *rāja-kasevakaiḥ* || 15 Pr *°lākārakarppara* || 18 N *paśyāmiti* | *te* || 21 bhNAΨPPrMBh and Simpl. Hih *prakalpa* || M *gaje* || N *saṃnayamāneṣu* || M om. *vājiṣu* || 22 Pr om. *te* ||

## Page 241.

2 M *na vāyaṃ* for *na cāyaṃ* || 3 N *karparōyaṃ* for *karparaprahāro* 'yaṃ || 4 N *kalasatām* for *karālatām* || M *vaṃviti* for *vañcito* || 5 ΨPM *gam* for *'ham* || 6 In N, the text between *kumbhakāraḥ* and *atha*, l. 16, has been supplied by 2nd hand (N<sup>1</sup>) on a blank left free by copyist || N<sup>1</sup> *evam* for *maivaṃ* || 7 Pr *bho bhoḥ* || 8 M *gamyate* || M om. *yataḥ* || 9 Pr *putrakāḥ* || 11 ΨPr transp.: *katham etat* || *kulāla āha* ||, P *katham etat* || *kulātā āha* || *rājā ka*; M *kathas etat kulāla āha* | *rājā ka* || 13 Pr *siṃhaṃ siṃhamithunaṃ* || 14 M *putradvayam* || ΨPPrM om. *nityam* || N<sup>1</sup> *mṛgādī* || 15 Pr *siṃhā* || N<sup>1</sup> om. *vane*; Pr *vane vane* || Pr *bhramatā* || 17 Pr *āgarvṛtā* || N *śṛgālah śiśuḥ* || 18 N *kṛtānukampaina* || 19 Pr *siṃhāḥ* || Pr *siṃhābhi* || 22 ΨPPrM *bālaś* ||

## Page 242.

1 M *°bāle* || bh *prakarttavyam* || In Pr *karhicit* corr. by cop. from *kasyacit* || 3 N ins. a second *enam* before *pathyam* || bh *anyam*, N *abhyam*, AΨPPr *anyam* for *anyat*, Bh with us || 5 Pr om. *aham* || 7 N *karttavyam* for *kṛtyam* *syāt* || 9 P *tasmāt samāyam* || N *tṛtiye* [e del. by cop.] *putro* || 11 Pr *śiśivaḥ* || ΨPr *ekāhāravihārā*, M *ekāhā* ~ *rā*; see above, p. 31 || 13 In bh *samāyātāḥ* has been corrected by the copyist himself from *samājagāma* || 15 N *°kulaśaśatrus* || M *tat tat ta na gamtavyam* || PN om. *tat* || 16 N *dhāvataḥ* || N *jyeṣṭhāṃdhavabhagnān* || 19 ΨP *jāite* || N *bhāṃgati-vāpnuyāt* || 20 ΨPPrM om. *tathā ca* || 22 Pr *sūrān* || 23 N *jyeṣṭh-prūchaceṣṭitem* || 24 N *ūcuḥ* ||

## Page 243.

2 ΨP *tāṃmrālocanas* || 3 Pr *siṃhā ekānte* || N *puruṣam* || ΨP *prayodhito*, in Ψ corr. with two very small strokes to our reading || 4 N *menam* for *maivaṃ* || 5 N *māntvanena* for *sāntavacanena* || N *prabhūtatarakopī* [pā deleted by cop.] *śtāvīṣṭas* || 6 N *vidyābhyaśakailāśena* || 7 N *yenātītā* || N *upaharasyatāt mayā āvasyam etau vyāpādāmīyau* || 8 Pr om. *tasya* || N *icchānti* || 9 Pr *śūrobhi kṛ* || Pr *daśanīyo* || N *putrakāḥ* || 10 Pr *kulena smin*, ΨPM *kule tasmin* || N (not bh, which writes exactly as our text), ΨPPrM *saṃutpanno* for *tvam v* || ΨPPrM *gajo yatra* || 11 N *tataḥ* for *tat* || M adds *parayā* after *kṛpāparayā* || 12 N *dhatau* for



etan || N satputrau || M om. matputrau || Pr śiṣu tvāṃ || 13 N nāna-  
rutyaṃ for tāvad drutataram || N svajātnā || 14 N nihito || 15 PM  
(not ΨPr!) bhītamānāḥ || N sanaiḥ r [misreading of 2] for sa° sa° || 18  
N gatatarām for drutataram || 20 After ādi, ΨPPrM insert 56 kathā || 5 ||  
21 N sviyorthē || M anu, om. śhātum || M ins. nā before na hi || 23  
bhN svakule || 24 Pr sa mā tyā || M na for naraḥ || 25 For katham  
etat, M katha tathā hi metad ||

## Page 244.

2 In Ψ, the words *tasya ca*, &c. to *brāhmaṇaḥ*, l. 4 incl. written in marg.  
by cop. || 3 Pr śōpi || bhM kuṭumbena || Pr kalahamāno for ka° a°; M ha  
for kalahaṃ || 5 bhΨPM svakuṭumbam; NBhPr with us; A has a gap  
here || 6 N mahāgghimadhye || 7 M mā for mām || M bādhyate || N  
kapy for kvāpy || 8 M ins. sakṛtvā after grhītvā || 9 N ākāśavācam || 10  
In Ψ, tathā hi written in marg. by cop. || 11 Before tac, ΨP wrongly  
insert atha tau jalam pītvā, repeating these words afterwards in their right  
place. In Ψ three almost imperceptible dots, one over a at the beginning,  
two over tvā at the end of the interpolation. Under the beginning and the  
end of the interpolation, nearly as imperceptible horizontal strokes || 12  
M varttam for dattam || bhNΨPPrM tāvatsamam; A with us. In Bh all  
the text is missing from tathā hi, l. 10, to titvāt, p. 260, l. 2, both exclusive ||  
13 After brāhmaṇi, Ψ tat śrutvā vrāhmaṇena śucibhūya tisrbhīr vācābhīḥ svajivita,  
ta being unfinished. These words deleted again by two distinct horizontal  
strokes, one under the beginning, one under the end of this interpolation ||  
N om. ca sā, M om. sū || N jalam tau || 14 N cā nakṣigītvā || 15 ΨP  
puppavāṭikām || N brāhmaṇo twice || 17 ΨP puppavāṭikāyām || 18 N  
pumgur, M paramgur || M khetayāmāto, N kheyamāno || 19 bhN °nābhihi-  
tayā || 20 Pr ya for yadi || N tat sama sakto || M satkāya for saktā ||  
Pr paṃgur 'abravira | kiṃ || 21 Pr om. sōbravīt || 23 N sunānapataram ||  
N sōbravīt ||

## Page 245.

4 Pr sōbravīt || ΨP tadastasyāpi || 6 Between yūdā and grāmāntaram,  
N inserts the text from riṇanirmalayaśāḥ (!), p. 246, l. 17, to bhāryā (incl.),  
p. 247, l. 1 || 7 M vacano sahāyo || 9 Pr sō 'bravīt || N parā° for  
peṭā° || 10 M om. tena || 11 Query: °viśrānto? This is Pr's reading.  
But all our other MSS. °viśrāntau || 13 Pr nare || bhNΨPPr sukla°,  
corrected by glossator of bh to our reading; M mukla°; A with us; Pr  
'cauryāra° || 15 M t for yūvat || 17 Pr sō 'bravīt || 18 N mama for  
mamaśa || N vyādhibodhito || Pr mahyā for mayā || 20 Pr bharttā ||  
24 Pr rājño || Pr om. rājan and the following words to rājābravīt (excl.  
p. 246, 3) || N noyam for ayam [read sōyam] ||

## Page 246.

1 bhNP (!) *rājāpi* || A *satkaṃ* || 3 ΨPrM insert a second *yat* before *kiṃcid* || A *satkaṃ* || M *kiṃci va* (or *ca*) *kṛtam* || 5 N *prāha* || bh *triṣādikam*, corrected by the glossator to *trṣādīkam*, which is the reading of N || ΨPr *ca* for *tava* || 10 After *ādi*, ΨPrM ins. *kathā* || 6 || 11 P ins. *ucya*, ΨPrM *ucyate* before *upākhyānakam* || 12 N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *kuryān*) || 14 ΨPrM *makara āha*, N *makara prāha* || 16 N *nareन्द्रa*, om. 'neka || N has part of the following text twice, once in a wrong place (see above remark on p. 245, l. 6), and again in the right place || 18 N in the first place *prthivyaṃ* || M 'tatvasa-civo || 19 N ins. *na* before *jāyā* in the first place || 20 M *prasādati* || 21 N *tusyati*, in the second place corr. by cop. || N in the first place *vaḍatu* for *vada* || M *nistam* for *niscitam* || 22 M *maṇḍayitvā* || 23 N in the second place *prasādābhībhavāmi* ||

## Page 247.

1 After *bhāryā* N continues in the first place with *grāmāntaram*, &c., p. 245, l. 6 || M om. *na* before *tusyati* || 3 Pr *sō 'bravīt* || Gloss in bh on *khalinam* : *thoḍānnucokaḍu* || 4 N *tām* for *tvām* || M *dhāvita heṣase*, om. *s tu yady asvarad* || 6 bhNP *rājñā*; APr with us || 7 bhNP *vararuci* || N *apiparvaṇi* || 8 ΨPrM *na kiṃ kuryān na kiṃ dadyād iti* || 7 *kathā* || 9 P *strīvaśyāḥ*, bh *strīvaśāḥ*, corr. by corr. to *strīvaśāḥ*, which is the reading of N || Ψ *taṇḍibhetena*, with a very small 1 over *dbhe* and an equally small 2 followed by a little vertical stroke over *ṇi*. This vertical stroke and the following 1 look almost exactly like an *i*, added over the line. Hence P *tadbhīṇitena*, M *tīṇitena* || 10 N *savāgdoṣeṇaiva*, ΨPrM *vāgdoṣeṇaiva*, om. *sva* || 12 N *bādhyante* || 13 ΨPrM om. *tathā ca* || NΨPrM *rakṣamāno*; bhA with us || 18 bh *gardabhaiko*, N *gadambheko*, corr. to *gardabhako*, ΨP *garḍdabhaiko*; APr *garḍdabha eko* || M *prāsābhāvāta* || 21 ΨPr *rāsabham pratichādyā*, M *rāsabha pra* || N *yavrkṣeṣuṣjāmi*, M *yavakṣe-trapālā*, om. *treṣṭerjāmi* | *te ca kṣe* || 22 Pr *tathā 'muṣṭite* || Pr *karomi* ||

## Page 248.

5 N *praticchinna* || ΨPrM 'prahārasamūhair || 7 ΨPrM *rakṣamāno* || After *iti*, ΨPrM ins. *kathā* || 8 || 8 bh *bhāryā 'naśane u*, N *bhāryā 'naśa u*, ΨPrM *bhāryā 'naśanena u*, A *bhāryā | anaśane u* || 9 N om. *me* || 10 ΨP *āpriya*, M *vā priya* || 11 M *nṛham* || 12 Ψ *vaiśvā-naram pra*, P *vaiścānaram pra* || 14 bhNAΨPrM *evāsīd*; but 'd *yat* is evidently a misreading of 'r *yyat*; Simpl. H *evāsīḥ*, I *evāsīḥḥ*; but h *aiwa āśit* || M *strīvaśāḥ* || *ca* added over the line by cop. of Ψ || Pr *mū*, om. *ḍha* ||

16 Pr *kalahapriyaḥ*, corr. by cop. to *kalahaḥ priyaḥ* || 19 N om. *ya* ||  
 20 M om. *gaj jihvāyām* || M d for *tad* || 22 bh *daurāṣyeneha*, Pr *daurāt-  
 menēha*, ΨNP *daurāṣyeneha*, in Ψ *ha* corr. by cop. from *hi*; M *daurātmainehi*;  
 A and Simpl. HI with us; Simpl. h *daurātmyaināva* || 23 Pr *izyaṃ*,  
 ΨPM *iva* for *api* || 24 bhN *rūṣāyā* || 25 N *nīrasāyām rasve henasaṃ  
 bālo bā*, M *nīrasāyā rasaṃ bālikāyām vi* || N *bālikāyā vikalpet* || 26 N  
*makaram* || Pr *astetat* || N *mamānartham me dvavaya saṃjātam*; M *māmā-  
 nārthā* || 27 M *paramitreṇa* || M *athavā pakatānām*, &c., l. 28 || 29 N  
*idrūṣam* || M *na vā* for *tava* || 30 M *varttā* for *bhartā* || Pr om. *ca*; Ψ  
*bharttāro*, with *ca* added over the line by cop., without deleting *ro*; P  
*bharttāro*, om. *ca* || bhNPr *tu*, Ψ *cu*, PM *ca* for *nu*; A with us || N *paśyati* ||  
 31 N *vānaraḥ prāha* || *sōravāt* supplied by cop. of Ψ in marg. ||

## Page 249.

2 NΨPPr *prativasati*, corr. by cop. of Ψ to our reading || P *hālikālāryā*,  
*lā* being a misreading of Ψ's *bhā*, which looks somewhat similar to *lā*, as the  
 left-hand *bha*-pot-hook has not been filled in with ink. Cp. vol. xi, Table I,  
 no. 4, 5 c || N om. all between *cittā* and *pahārakeṇa*, l. 5 || ΨP *nna* || 3  
 Pr *grha* || 6 ΨP *tvarddarśanena* || bhN *ḍakṣiṇām* || 7 Pr *dy* for  
*yady* || 9 M ins. *tu* before *tat* || N om. *ādāya* || 12 M *jñātvā* for  
*gatvā* || 13 Pr *svagṛha*, N *saṃgrhaṃ* for *svagṛhaṃ* || 14 N *saruvittam* ||  
 M *ttam* for *vittam* || 15 Pr *ḍakṣiṇā* || 16 ΨP *sapramoda*, PrM *sapra-  
 modas* || M om. *yojana* || 17 After *vyatīte*, P ins. *te* || N om. *dhūrta*,  
 writing *ś cintayām āsa* || 18 N *prṣṭavataḥ* || 19 Pr om. *asyā vittam* ||  
 21 Ψ *breje* for *priye* || Pr *madānadr* || 22 N *pare* ||

## Page 250.

1 Pr om. all between *ādāya* and *yena*, l. 2 || 2 M *ṇācchādavastram* ||  
 N *janamadhye* || 4 Pr *viṣaya* || 5 Pr *haste yu* || 6 N *upaviṣya* ||  
 N *kāca* || N *śṛṅgālikā* || 7 M *tatra jagāma*, then (repeating the sentence)  
*tatdrājagāma* || N om. *ca* after *āgatya* || N *paśya* || 9 N om. *matsyam*;  
 ΨPPr *matsyapimḍam*, M *matsyapimḍa* for *matsyam* || bhN *avāntare* || 13  
 Pr *abhikṣitayā* || 14 N *grghreṇḍapakṛtām* || 15 bhNΨPM *tu* for *nu*, Pr  
*tu* or *nu*; A *kimmu* || 16 M om. *tac chrutvā śṛgālī* || bhN *ḥhraṣṭām* for  
*ḥparibhraṣṭām*; A with ΨPM || 17 Ψ *sopahāsam u āha* || 19 ΨP *narttā*  
 for *na bhartā* || After *nagnike*, ΨPPrM ins. *kathā* 9 || 20 N *anye*; Pr  
*punarāttnena* for *punar anyena* || ΨPr *calacareṇa*; in Ψ the first *ca* covered  
 with gamboge, and an imperceptible mark referring to the upper margin,  
 where a rather illegible *ja* has been supplied; P ins. *ca* after *anyena* || Pr  
*nivesitam* || 21 N *tataḥ śrutvā* || N *atidukḥkhitomanās* || 22 Pr

*niḥsārayatum* || bhN *daivahamṭakatham*, PrM only *daivahamṭa*, ΨP *daivaḥamṭa*, A with us. Simpl. MSS. HI *aho paśya me vidher vighātam* (I 'dyā' for 'ghā'). This passage is missing in h || 23 M om. *cāmītra* || 24 N *prāptam* || bh *atyāpi*, N *anyāpi* ||

## Page 251.

3 N om. *iti* || bhN transpose: *karomi kim* || Pr *ka* for *saha* || Pr has the sentence *kim vā*, &c. twice || 4 After *uktaṃ ca* Pr ins. *yataḥ* || 5 Pr *dr̥ṣtvā* for *pr̥ṣtvā* (but *yaḥ*) || Pr *pr̥ṣṭavyān*, N *pr̥ṣṭavān* for *pr̥ṣṭavyān* || 6 bhN *sa* for *na* || ΨPPr *vighnam* || 7 M *vitye* for *vicintya* || N *kam api* for *kupim* || 12 M *yādṛṣye*, om. *tādṛṣe* || 13 P (not Ψ) *sugr̥h̥i* || ΨPPr *nigṛh̥i* || M *sugṛh̥ikṛtā*, om. *nigṛh̥i* || 16 Pr *kasmim̐ści ran̐ye* || N *prati-vasati sma* || 17 M *a* for *atha* || PrM 'karaka' || 18 N *vṛkṣam* for *vṛkṣamūlam* || 20 bhNΨPPrM *caṭakayā*; A with us. Of the Hamb. MSS. H has *caṭikōvāca*, I *caṭakōvāca* || 21 N *dr̥ṣyate* || 23 N *acimtayāt* || M *ato* for *aho* || N *ātmasampuṣṭo* || 24 Pr *eṣā*, om. *pi* || bhNΨPPrM and Hamb. MSS. 'caṭakā'; A *kṣudracam̐dradikā ātmānam* || 26 M *ṭittibhya* || bhNΨPPr *bhaṃgabhayād iva*, M *bhaṃ* 'diva'; Simpl. HI *bhaṃgabhayād bhavaḥ*, Simpl. h *bhaṃgabhayād bhuvaḥ*; A with us ||

## Page 252.

1 M *cintya*, om. *vi* || 2 Pr *śuḥcīmukhi*, ΨPM *śūcīmukhi* || bhN *durā-cāri* || M *raṃḍitamānini*, om. *ṇḍe pa* || 3 M *tūṣṇī* || N *bhūtvā* for *bhava* || In the Hamb. MSS., this line runs thus: *asamartho gṛhaṃ* [H *graham*] *karttuṃ samartho gṛhabhaṃjane*. This is also the reading of A, which has only *gṛhāraṃbhe* for *gr̥* *karttuṃ* || 4 bhN *sā* twice || N om. *punar* || N *āśraya-karṇo* || 5 Pr *vṛkṣyam* || 7 Pr *dātavyam*, M *vāta* for *dātavya* || After *iti*, Pr *kathā* || 18 || ΨP: *kathā* 15 || 15 in Ψ corr. to 10 by two little strokes, but the correction is not clear and is liable to be mistaken for a 10 corr. to 15; M *kathā* 10 || 8 Pr *pūrvam* for *pūrvasneham* || 9 M *sasamudre* || 11 Pr *śru* for *chrutvā* || bh *āha* || 16 Pr *upakāreṣu* || ΨPPr *sādhu* || Ψ *tve* for *sādhutve*, but *sādhu* supplied by cop. in margin || 17 Pr *icyate* || 21 M *navam* for *nīcam* || M *śanaśaktiparākrami* || 22 N *prāha* || 25 N *samādītaḥ* || 26 Pr *bhettu śaknoti* || 27 M om. *paribhraman kaścit* ||

## Page 253.

2 Ψ *saṃyojitakarakamalaḥ* supplied in marg. by cop. || 3 Pr *lāguḍi*, om. the following akṣaras to *kudācid* (excl.), l. 5 || P *tvaḍarghe* || 6 Pr 'kṛtaṃ || 8 AΨPPrM *dr̥ṣtvā 'sau* || 9 M *vitayāt* for *vyacimtayāt* || 10 N *enam epavāhayaṣyāmi* || 12 N *mayanna* for *na yatra* || ΨPM *ea* for *vā* ||

13 NPr so for 'san ॥ 14 N vadhyete ॥ 15 bhAΨPPr *am̐tasthend̐*  
(Pr 'virudhyena), N *atasthend̐* ॥ 16 Pr *samprāpta* ॥ 17 bh *tadabhimukho*  
*mugatvā*, mu being struck out by copyist ॥ M ma for *māma* ॥ 19 M eva  
for ca ॥ 20 ΨPPrM ins. ca after *tēna* ॥ M om. *kaścid iha* ॥ 22  
bh NΨPPrM *sūnye*, A *sūnye* ॥ 23 NΨPPrM *kupito* ॥ 24 Ψ *samtrastas*  
*tam*, but over the first *sta* a small horizontal line, which may be taken for  
a mark of deletion; hence P *samtrastam* for *samtrastas tam* ॥

## Page 254.

1 Pr *prānadakṣaṇām* ॥ 2 M *nākhyeyāty avam* ॥ 4 N *prāha* for  
*prāpa* ॥ 5 P *gajacarmmābhedam* ॥ 7 M *katham̐ babhukṣita*, om. ca ॥  
9 Pr *samayābhāgyato* 'tithim; the words *samayā*<sup>o</sup> (or *sa mayā*<sup>o</sup>) form the 2nd  
or 4th pāda of a śloka. A *samāyā*<sup>o</sup>; Hamb. MSS. *aparam̐ bubhukṣitas* (H  
'*taḥs*) *tvam̐ samāyāto* (I *samāgato*) *bhāyāgatotithih̐* ॥ 10 bh *tadāviṣṭo*, N  
*tadāviṣṭe* I, M *tadodigṣṭo* ॥ 12 bhN *trptih̐* ॥ Ψ a deleted *ga* before *kṛtvā* ॥  
Pr *kṛtvādbhutam̐ vrajaḥ* ॥ Ψ P *vrajaḥ* ॥ 13 Pr *dy* for *yady* ॥ 14 N  
*paśyet* ॥ 16 bhΨPPrM *bho 'dhīra*; N *bho dhīra*, A with us ॥ Pr 'payām-  
*śyāmi*, N *yāśyāmi* ॥ 17 Pr *tasyāgamana* ॥ 20 ΨPPr *naṣṭaḥ*, M *naṣṭa* ॥  
22 N *śrṅgālaḥ* ॥ 23 P *jātaparākramam̐* ॥ ΨPPrM *ityādi*, om. *ślokaḥ* ॥  
Pr *paṭhat*, N *apaṭhat* ॥

## Page 255.

1 N *tadābhi*<sup>o</sup> ॥ Pr *svadam̐strābhiḥ ta vi*<sup>o</sup> ॥ 2 Pr *bubhrujaḥ* ॥ 3 P  
*svajātyam̐* ॥ 4 After *avāpsyasi*, ΨPPrM ins. *kathā 11* ॥ 6 Pr *cāpam̐* for  
*cāpalyam̐* ॥ Pr *jñātino* ॥ 7 ΨPPrM *cattat* for ca ॥ Pr *yutaḥ* ॥ 8  
ΨPPrM *subhakṣāni* ॥ 9 M *videśu* ॥ Pr *svajār yad viruddhyati*, Ψ *viru-*  
*ddhyati*, corr. by cop. to *viruddheti*; P, misunderstanding this correction, as  
the *e*-stroke looks like a *virāma* belonging to the preceding line: *viruddhati* ॥  
10 N *makara prāha* ॥ Pr *vānara āha* ॥ 13 NM *cirakālam̐ dv̐* ॥ ΨPrM  
*annābhāvāt*, P *annābhāvan*, om. ca ॥ Pr *nikulam̐tām̐* ॥ 15 N *etya*<sup>o</sup> for  
*anya*<sup>o</sup> ॥ ΨPPrM *kaśyacid* ॥ 16 M *pra* for *praviśya* ॥ 17 Pr *tadgrhā-*  
*rnnih̐krāman̐*, om. *bahi* ॥ 18 N *viyate* for *vidāryate* ॥ 19 Ψ *vin̐titam̐*,  
PPrM *cim̐titam̐* ॥ 22 Pr *rāyāta* ॥ 23 Pr om. *ka āhāraḥ* ॥ 24  
*deśasya tu* all our MSS. incl. A Simpl. H- and σ- class: *deśasya viśaye* ॥  
ΨPPrM *subhakṣāni* ॥ 25 After *ādi*, ΨPPrM ins. *kathā 11 12* ॥

## Page 256.

2 M *svagr̐haviṣṭena ātmatāyina* ॥ 3 Pr *labdhā* ॥ 6 M *upanatatṛnam̐* ॥  
7 M *caturthatram̐* ॥ ΨPPr *tasyāyam̐* ॥ Ψ *ādyaślokaḥ*, but a small *visarga*  
put over *dya* by cop.; PrM *ādyaḥ ślokaḥ* ॥ 8 P *mu* for *tu* ॥ N om. *yo* ॥  
9 N *sa* twice ॥ Pr *vaṃcyato* ॥ bhP om. 4 after the stanza. In its place

they have a flourish. A || 4 || 154 || After 4, Ψ has the same flourish as bhP || bhN add *iti* (N adds *pañcākhyānake*) *caturthaṃ ākhyānakam samāptam*; bh adds two flourishes, bhN add the figure 4, bh between double *daṇḍas*, N between *daṇḍas* ||

## BOOK V.

## Page 257.

1 N om. the Jain diagram at the beginning of the text || 2 Ψ *h* over the line between *ādya* and *ślokaḥ*, apparently by cop. || 4 As to the readings, cp. 259, 21 || 5 ΨPPr *rājñāḥ putrāḥ*, M *rājñāḥ putrā* || 6 N om. *nāma* || 7 M *prati sma*, om. *°vasati* || *°moksāṇi* all our MSS. except A; A and Hamb. MSS. *°moksakarmmāṇi* (h corrupted: *tatrārthadharmācakāmakarmmāṇi*). Read with A and Hamb. MSS. ? || After *saṃjātaḥ*, M ins.: *tataś ca viśaṃjātaḥ*, continuing with the correct reading *tataś ca vibhavaḥkṣayād*, &c. || 9 Pr *daritā* || 11 N *vittakīnasya*, M *vikīnasya* for *vittavikīnasya* || 13 M om. *yadā* || 15 bh *kuṭumba°*, M *kuṭṛṃ* [or *ṭṭam*?] *ba°* || N jumps from the first *satatam* to the second *satatam* (l. 17), om. one of them and all between them || 17 P *lavanatai* twice || M *°vastramdhanaśaitaryā* || 18 N *bha* for *na* || N *lāghave* || M *aro* for *puro* || 22 Pr *vicintayat* || Pr *ujjāsi* || 23 Pr *niściyaṃ* || 24 M *pasanidhiḥ* || Pr *°rūpā* ||

## Page 258.

1 P *tāvad* for *tava* || ΨPPrM *samezyāmi* || ΨPPrM transp. *haṃtavyo* *ta°* || 2 ΨP *°kṣamayo* for *°kṣayo*, but in Ψ *ma* del. by cop.; M *kamayo* for *kana°* *°kṣa°*. Cp. M's reading, l. 4 || 3 NPr *sambuddhaḥ* || N *saṭvaṃ* for *sa taṃ* || 4 N om. *vā* || M *nūnaṃ mithāne kṣayo* [cp. l. 2] *na bhāvyaṃ* || 6 N *sakośena* || 7 ΨPPr *kāmārthenātha* || N *ttena* for *mattena* || M *phalāḥ jjhita* || 8 M *bhadrāryāyāḥ* for *tadbha°* || 10 N *°dantena* || ΨPPrM ins. *ca* after *°pi* || 12 M *ta* for *taṃ* || 14 Pr *kaṃcanamayā* || 15 Pr *prabhūn ā°* || 16 Pr *dīna* || N *vyatikrāma* || 18 Pr om. *dattvā*; bh *kṛtvā*, but corrected to *dattvā* by the copyist || M om. *jā° ā° ga°* || N *avanin* || 21 N (not bh!) ΨPPr *°nopaṛāyitaṃ*, M *māse* *°nopaṛāvi* [or *ci*] *taṃ*. It does not seem, that the stroke, which distinguishes *pa* from *ṣa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist || 23 M om. *karan* || 24 Pr *ksititanikhitajānuvarāṇo*, bhN *ksitinikhitā*, om. *tala* (N *°nikhatā* [corr. by cop. to *°ta*] *jānuvarāṇo*) || 25 N *°nigrahaladbhaṃ* for *°bhigrahaladbha°* || 26 Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 30), om. one of

them and all between them; but the copyist adds the missing text in the inferior margin || N *viraharaṇa*° || 30 N *bhagavaṇa na vedmi* || M *bhavata*, corr. to °*taḥ*, whereas the copyist of Ψ adds the visarga directly over °*ta*; hence P *bhavataṃ* || 31 bhN *pragurīkṛtyāni* || 32 M *pu*° ca *lekhanāṃ ca vi*° || N *prattam* || P *asti*, M *āgaste* for *āste* ||

## Page 259.

2 N *bha* for °*pi* || N *krameṇatva* || N °*lobhāna* || 6 Pr *trṣṇāyāḥ*, ΨP *trṣṇāyā*; M *trṣṇāyā patrapa kotukaṃ* || 7 Pr om. °*pi* before *grha* || Pr *praviveśya* || P om. °*pi tā* after *te* || 8 N *upāgatāḥ* || bhAΨPPr *pūtkartum*, N *pūrvam karttum*, M *pūrkartum* || 9 M *purakoṭakūṭapālapuruṣair* || ΨPPrM *nagarasya madhye* || 10 N om. *gamyatām* || M om. *sarve yā* || 11 bhN *kṣipānakā* || Pr *drṣṭās* for *prṣṭās* || 12 M om. *bhoḥ* || bhN om. *nāpito*; Hamb. MSS. with ΨPM || N *drḍhabamdhanābaddhoddhataśeṣai kṣipānakaiḥ* || 13 bh °*kṣipānakaiḥ*, corr. to our reading by corr. || N *bhūtaḥ* for *nītaḥ* || N om. *kāraṇikaiḥ* || 14 Pr *itad* for the first *etad* || 16 M *māṇiya*, om. °*bhadraḥkāraṇā* || M *maṇ* for *ca* || M here *māṇibhadraḥ* || 17 bhN *kṣipānako* || ΨPPr *sarvakṣapaṇavṛttāntaḥ* || 18 N jumps from the first *abhihītaṃ* to the second *abhihītaṃ* (l. 20) | om. one of them and all between them || 19 M *du tātmā* || 20 Pr *r* for *tair* || 21 M om. *kuśrutam*; bhN *kuśṛtaṃ* for *kuśrutam*. For the readings, cp. 257, 4 || 22 P om. *na* || After *kṛtaṃ*, ΨPPr ins. *kathā* || 1 || ||, M *kathā* 1 || 26 Pr *mādrībhadrāḥ* || 29 N om. *ca* || P *stuṣuve* ||

## Page 260.

2 Here Bh begins again with *tisvān* for *titvāt* || N *duṣṭātmā jātivāt* || Bh *sunasya* || 3 Bh *nakulasya na* || bhN *viśvasati* || 4 N *kupito*, M *kuṣuṣe*, Bh *aputro* || 6 Pr *śiṣyāyām* || Bh *dolanasthitaṃ* for *śayyā*° *su*° || Bh *kumbham ādāya jalārthiniṃ pa*° || 7 M *utauca* for *uvāca* || 8 N *gatā* || 9 ΨPPrM *śūnyam muktvā* for *śūnyīkṛtya* || Bh °*pi śvayam śūnim* (sū corr. from *śra*, or vice versa) *kṛtya gṛhaṃ kva*° || 11 Bh om. *tasya* || 12 Bh *vālanakasya*; M om. *bālakasya* || Bh *agamat* || 13 Bh *bhrātṛvadhāṣaṃkito* °*nīta*° || 14 Bh *kṛtvā* for *vidhāya* || Bh *dūre* for *dūrataś* || Pr *cakṣepa* || 15 PrBh °*mudito* for °*pramudito* || N °*vyāpāra*, Bh *svapāra*° || 16 Bh ins. *taṃ* after *mātāpi*, omitting *taṃ* before *āgacchantam* || Pr *rudhīrāklinna*° || Pr *api*°, Bh *sa*° for *ati*° || 18 Bh *niṣaṃkitacittā* || M *kopidevimṛśya* || In bh gloss on *avimṛśya*: *avicāryya* || Bh *jalapūrnāṃ kumbham nicikṣepa* || 19 Bh *kumbhāvapātā*° || MBh om. *taṃ* || 20 Bh *yāvād gṛhamadhyam praviśati* || 21 MSS. *sū upa*° || M *sā upakārakaḥ pu*° || 22 Bh °*putrasya dvimṛśyākṛta*° ||

M om. °kṛta° ॥ Bh °śokena duḥkhitahṛdayā ā° ॥ Bh °vakṣasthalatāḍanam ॥  
**23** Bh aṃtare for avasare ॥ **24** bhAΨPPrM Bh °nīśrāvakaḥ; N °nīrvā-  
 pakam for °nīśrāvakaḥ (Hamb. MSS. nīrvāpakaḥ) ॥ Bh transp. paśyati tāvāt ॥

## Page 261.

**2** Pr vacanas, Bh vacanam ॥ **3** Bh °mṛtyuphalam ॥ Bh bhavaty evāti° ॥  
 ΨPPr atilobhātmanām (Pr °tmā° for °tmā°) lobhāmdhānām ॥ **4** After °lobhān-  
 dhānām, Bh ins. dvitīyā kathā ॥ ΨPrM yataḥ for yathā ॥ **6** Bh atilobhā-  
 vibhūṭasya ॥ **9** ΨPPrM ins. hi after iha ॥ M param for parasparam ॥  
**10** Bh cakruḥ ॥ **11** N daridratābhāvaḥ ॥ M adds yataḥ after uktaṃ ca ॥  
**12** Pr sabbodhavā ॥ **14** Pr bhajati ॥ Bh mitrāny api ॥ **15** Bh °vika-  
 mān ॥ P narānārān for narān ॥ **18** M cāgnī for vāgnī ॥ **20** M kalāem  
 for kulākalāpam ॥ **21** Pr prāpnotty amartītyo; Bh prāpnōti mṛtyo (Bh con-  
 tinuing 'tra) ॥ **22** N om, maraṇam ॥

## Page 262.

**1** Bh kṣam (om. na) ॥ bhNPr dāridra° ॥ **2** N noce for seve ॥ Bh  
 tvadītham ॥ **3** N yady for ity ॥ bh ghanavarjitena ॥ **4** Pr dāridrān ॥  
 Pr jñātvaiva; Bh jñātvā sa ॥ M sthitaṃ ॥ **5** bh sarvathāmrthājane, corr.  
 to our reading by corr.; N sarvathā jane ॥ Pr yānitavyam ॥ **7** M prasā-  
 dayet ॥ **8** Pr sarvārthaḥ for sa cārthaḥ ॥ Bh upāyāḥ syāt ॥ **9** Bh  
 transp.: kṛṣi° nṛpa° ॥ N nṛpasevasevayā ॥ ΨPPrM nṛpasevāyām ॥ ΨPPr  
 kṛṣikarmmanām ॥ M vidyārthārjanena ॥ **10** Bh om. madhye ॥ **13** Pr  
 gṛu° for guru° ॥ Bh °tīyātivīṣa, then blank for one akṣara and a not  
 finished sa (for mā) ॥ **14** N usiḍam ॥ P paragatā° ॥ **15** Bh sulabham  
 for ca subham ॥ **16** N saptavidhā ॥ Bh bhavati for syāt ॥ **17** N °māna ॥  
 Pr nipekṣa° for nikṣepa° ॥ **18** Pr Bh °bhāṃdā° ॥ **20** M pūrṇṇā, om.  
 pūrṇe ॥ M om. all between °vañcanam and svabhā° next line ॥ **21** Bh  
 °siddham for °rūpam ॥ N kiṭānām ॥ **23** N stauti ॥ **24** Bh priyatām,  
 ΨPPr mṛiyate, M mṛeyate; Pr adds ta ॥ M 4th pāda: tadāśyāṇupayā° ॥ Pr  
 tutyam ॥

## Page 263.

**1** NBh tathā ca ॥ **2** bhN °nīyuktāḥ ॥ **4** N aparam ca ॥ Bh puts  
 aparam (Bh °ram) and the following stanza after the prose, l. 7 ॥ **5** Pr  
 gāṃgāndhikam ॥ Bh gāṃdhika ॥ Bh °nāḍibhīḥ ॥ **6** M grhyati ॥ N gadai-  
 kena ॥ **7** NM deśāmtaram bhā° ॥ ΨPPrM ins. ca after °nayanam ॥ Bh  
 deśāmtarabhāṃdānayanam arthavatām eva ॥ aparam, &c., stanza 24. Then:  
 tathā ca and stanza 25 ॥ **9** N nidhānti, M nībadheti ॥ M mahāgajā, ΨPPr  
 mahāgajāḥ ॥ **10** M only kṛayakovidā, corr. by later hand to °dāḥ ॥ **11**



Bh *udyatā* || N *lokai*, ΨPPrM *lokā* || M *dūradeśam gatā* || 12 Bh om. *kiṃ ca* || 14 Bh *prabhṛtāḥ* || M *kāḥ* for *kākāḥ* || N *mṛtāḥ* || 15 Bh om. the first *ca* || 16 M *jya*, om. *paritya* || 17 N om. this and the following line || M *pumca*[or *va*][*ti*] || 19 Pr *aviṣṭa*° || 20 bhN *cittā*° for *vittā*° || M *anyane* || 21 Bh *prāpuḥ* || M om. *ca* after *prāptāḥ* || M *sipṭājale* || 22 Bh *śrīmahākālaṃ bhagavaṃtaṃ pra*° || 23 Bh *bhirivānaṃ-danāmā* || M *mayogīndraḥ* for *nāma yogīndraḥ* || 24 Bh *tena* for *tenaiva* || N *maṭhāyanaṃ*, M *paṭhāyatanam* || Bh *gatāḥ* ||

## Page 264.

1 Bh om. *te* || Bh a deleted *ma* for *vā* || 2 N *na tasmair* for *tatas tair* || M *vayaṃ siddhayāvikanūnra gāyamo tra dhanatṛptir mṛtyar vā bhavi-gyabhṛti* || Bh *sikra*° for *siddha*° || 3 Bh om. *iti* || 4 Bh ins. *yataḥ* after *ca* || 5 Pr *nasasaḥ* || P *pālato* || Pr *jalam iti*, N *jajlāni* for *jalam eti* || 6 P *aciṃtya* || ΨP *dalavavān* for *balavān* || bhNPM *na tu*, Ψ distinctly *nanu*; BhHI *api* for *nanu* (in spite of 'pi at the end of the pāda!) || N 'kāroti || 7 N *tathā ca* || 8 Bh *ca* for *hi* || P om. *puruṣasya* || 9 BhHI *api* for *iti* || Pr *soḡyadādṛṣṭākhyāḥ* || 11 Bh *adatvāt* || M *kṛṣṣyāṃga datvā sukṣhāni neha la*° || 12 bhNΨPPrM *mathanāya svair*; ABh with us || Pr *bakubhir* || 13 Bh transp. *kaścid asmākaṃ* || Bh *dravyārjanopāyo* || M *vivarapradeśaḥ* || 14 ΨP 'māṃsaṃ vi°, N *mahāmāsavikrayaṃ* || BhHI 'prabhṛtināṃ for 'tir vā (HI with the blunder 'vikrayi°, and H 'pāṃ for 'māṃ) || 15 bh *vāddhuta*°, ΨPPr *cātyudbhuta*°, M *cātyuduta*°, A *caṭatyudbhuta*°; Hamb. MSS. with us || N *śrūyate* || Pr *vānisā*°, P *vātisā*° || ΨPPrMBh om. *yataḥ* after *ca* || 16 ΨP *mahatān* || 17 Bh *kva vā* for *rte* || N *yaḥ* for *anyaḥ* || N *kopi* for *ko* || M *piḥhartti* || 18 Bh *śiṣyayogyatām* || ΨPPrM *siddhi-vartti*° (but the reading of bhN is confirmed by Hamb. MSS. and all our MSS. below, p. 266, l. 7, and p. 266, l. 11), M 'vatuṣṭam || 19 N *pratyeka-pratyeka paryayām āsa* || Bh 'digvibhāge, M 'calettaradikāṃgbhāge || 20 M *nāsamdīdhīm* for *tend*° || Bh *niscitam* for *asamdigdham* || 21 Bh om. *tatas* || bhN *agrenatasya* || M *pitā*, Bh *papāta* || 22 M ins. *na* before *khanati* || Pr *tābhramagī* || 23 N *gacchatām* || Bh *yatheṣṭam* || Bh *anye*, om. *atha* || 24 M om. *bho*; Bh *aho* for *bho* || Bh om. *yat* || Bh *prabhūsam* || Bh ins. *tvadīyaṃ* before *dāridryaṃ* || BhHI om. *na* ||

## Page 265.

1 Bh om. *iti* || Bh *sa āha* || 2 Bh *vaṃto* (*bha* add. over the line, app. by cop.) 'grato nāham āgacchāmi || 3 ΨBh *tāṃmram*, P *tāṃmram* || N *prathamemo nīverttaḥ* || 5 Bh *apatat* || Pr *tāvati* || 6 Bh *rajatā*° for *rūpya*° || Bh *prakṛṣṭa* (!) for *praharṣitaḥ* || Bh *yatheṣṭam* || 7 Bh *raupyaṃ* ||

Bh *nāgrato* || 8 NΨPPrM (not bh) om. *agre rūpyamāṣi bhūmih*; Bh *iha rūpyamāṣi ca*, om. *bhūmih* || Bh *agrato hemamāṣi* || 9 ΨPPr *bhaviṣyatīti* || Bh om. *na* || Bh *tava* for *tathā* || NBh *dāridra°* for *dāridrya°* || 10 Bh *na bhaviṣyati* || M *nāhagamicchāmi* || 11 M *rūpaṃ*, Bh *rūpyaṃ* || 12 NBh om. *atha* || M om. all between *api* and *yāvat*, l. 13 || Bh *nīpatitā* || 13 Bh *svaṛṇamāṣi* || Bh *hr̥ṣṭo* || 14 N *gacchatām* for *gr̥hyatām* || Bh *svaṛṇaṃ yatheccham*; Ψ first *yaccheccham*, writing afterwards *dy* on the first *cch*; M *yadye* for *yatheccham* || 15 Bh *sa āha* || Bh *mūrṣa* || 16 Bh *prathamam* for *prāk* || Bh *rūpyaṃ* || Bh om. *prāptam* || 17 M *gacchāva* || 18 Bh *anena prabhūtenāpi* || 19 bhN *aham avasthitas*, Bh *atrāhaṃ sthito* || M *thām*, Bh *bhavaṃtām* for *tvām* || 20 M *ekāyūve* for *ekāhi* || 21 M om. all between *bābhṛa* and *masta°*, l. 22 || 22 ΨPPrBh *bhraman stha°*; read with Ψ || N *bhramaccakram*, P *paribhraman nakram*. Read *paribhramaccakram* || 23 Bh *eka paśyat* || ΨPPrM *uvāca* for *avocat* || Bh *ko* for *bhoḥ* ||

## Page 266.

1 Pr *bhagavān* || Bh om. *śirasi*; Pr *sarasi* || 2 Bh *kutrāpi* || Bh *yataḥ pipāsūkulo smi*, om. *iti* || 3 ΨPPr *evas* for *eva* || Bh *vrahmaṇamastakam āuroha* || Pr *samāruṣeḥa* || 5 N *prāha* || Bh *mamāpy etat ittham eva śirasy* || 6 ΨPPr *avatariṣyatīti* || Bh om. *me* || bh *devatā* for *vedanā*, with a *virāma* over *de*—see vol. xi, Table I, no. 5, 4a; hence N *dairatā* || N *prāha* || After *āha*, Ψ ins. *mamāpītham*, bracketed in a rather inconspicuous manner || 7 Bh *ālapaṣyati* || 8 Pr *samāroṣyati*, Bh *āroṣyati* || M om. all between *so 'bravīt* and *sāmpṛatam*, l. 9 || N *kiyatkālas* || 9 Bh *cakradhara āha* || Bh om. *dharaṇītale* || 10 Bh *vrahmaṇa āha* || N *vīnā-vaccharājah*, HI *veṇivaccharājah*, Bh *veṇuvatsarājah* || Bh *puruṣa prāha* || Bh *yadā rāmo rājā* || bhūt || *tadāham tvam iva dāridryopahata 'mum siddha°* || 11 N *dāridropahata* || Pr *eva* for *iva* || Bh om. *tvam iva* || Bh *samāyātah* || 12 Bh *mayā'py anyah* for *mayānyah* || M *daṣṭas ca* for *dr̥ṣṭah pr° ca* || 13 bhN *tadeva* for *tarēva* || Pr *prechyata* || Bh om. *eva*, writing *prechato* || 14 Bh ins. *mastakam* before *āuroha* || Bh *no* for *na* || N jumps from the first *bhadra* to the second *bhadra* (l. 15), om. one of them and all between them || 15 Bh om. *tarhi* || 16 Bh *si° bhayam etat pradārṣitam* || 17 Bh *ko 'pi* for *kaścid api* || 18 Bh *tadā* for *sa* || Bh *'varādyitah* || Bh ins. *eva* after *ittham* || 19 Bh ins. *svagrhāya* after *mām* || Bh and Hamb. MSS. *moṣito-ham bhavatā cirād asmād anarhāt* || 20 bhAΨPPr *yusmād*, N *yusmād* for *puṣṭād*; M *yusman arhāt* || Bh *svayaṃ* for *svasthānam* || Bh *yāsyāmīti* || *ity u°* || 22 In bh, the *e*-stroke before *m* of *me* looks like a *daṇḍa*; hence N *ma* for *me* || 23 bhN *'paṃktāna°* || Bh *'paṃktyanuvāreṇa* || Bh om. *sa* || M *stārṇasiddhah*, Bh *svaṛṇasiddhah* || 24 Bh om. *sa* ||

## Page 267.

1 Bh cakreṇa, om. *tikṣṇa* || Bh ins. *sa* after *bhramatā* || Bh *sahacaram*, om. *sva* || Pr *nadam* for *naram*; M om. *svasahacaram naram*, Bh om. *naram* || Pr *tata samīpa* || 2 Bh ins. *saha* before *bhūtvā* || Bh *sa āha* for *so 'bravit* || 3 Bh *suvarṇṇasiddhā* for *sa* || Bh om. the first *tat* || M *vitayata* for *kiṃ tat* || 4 bh *sarvacakra*<sup>o</sup>; N *sarvacakradharavṛttāntam*, Ψ *sarvaṃ cametat* for *so 'bravit*, del. and corr. by cop. to *sarvaṃ cakravṛttāntam tam akathayat* || Bh om. *tam* || Bh *sa* for *su* || 5 Bh om. *tam* || M om. *prāha*; Bh *uvāca* for *prāha* || Bh ins. *tvam* after *bho* || 6 After *kṛtavān*, Ψ P Pr M ins. *kathā* || 3 || bh N Pr *atha* for *athavā* || 7 M om. *buddhīr uttamā* || 8 N *vinasyante* || 11 Ψ P Pr M *maitrim*; A with us and bh N; Bh *mitrabhāvam*; Hamb. MSS. H *mitrabhāvasamāgatāḥ*, I *mitrabhāvam upagatāḥ* || M *upagatā* || 12 Bh *prativasanti sma* || Bh ins. *ca* after *teṣāṃ* || Bh *buddhirahitāḥ ca* || 13 Bh *sāstravimukhaḥ* || Bh *param* for *kevalam* || 14 N *yantritām* || Bh *deśām* for *deśāntaram* || 15 N *bhūpatin*, Ψ P Pr M *nṛpatin* || N *paratoḥ* || 16 Bh *dyeṣṭataraḥ* || 17 Ψ *asmākaḥ*, corr. by another hand to *asmānekaḥ*, which is the reading of P; M *asakeṣṭ*, Pr *asmān ekaḥ* for *asmākam ekaḥ* || Bh om. *ca* || 18 bh *rājyaṃ*, N *rājya*, Bh *rāja* for *rājñāṃ*, which is also the reading of A || M *kevalam buddhyā* || 19 N *tam* for *na* || 20 M *buddhe* || Pr *vidyāhina tvam* || 21 Pr *ahme* for *aho* || Pr *yudyate* for *yujyate* || 22 Pr *eva* || Bh *bālakāt* || bh N *pṛitāḥ* for *kṛitāḥ* ||

## Page 268.

1 Pr *bhāvo* for *mahānubhāvaḥ* || Bh *asmadupārdyitavittasya* || M om. *vittasya* || Pr *saṃvibhāgā*, Bh *saṃvigi* || 3 Pr *atikramyadbhir* || Ψ *siṃ*, then the white rectangular in the middle of the page with the folio number 96, then a *daṇḍa*, used as a hyphen, then *hā 'sthini*; P *siṃhā 'sthini*, M *siṃhasthoni*, all om. *mṛta*; *ho* in M's reading is perhaps a misreading of Ψ, since *daṇḍa + hā* may easily be taken for *ho*. Bh with us and bh N || 5 Bh *vidyāpratyayaḥ* || Pr *kiṃ tad* for *kiṃcid* || 6 N jumps from the first *adbhihitam* to the second *adbhihitam* (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing *caikendadbhihitam*) || 8 M om. *aham* || Pr M *saṃjivanam*, Bh *saṃjvam* || 9 Ψ P Pr M *ekena tato 'sthi* || 10 Pr *yojayitum*, Ψ P *yojayatiṃ*; M *yojayitu* || M *uktam* *ca* || Bh om. *sa* || 15 Ψ P Pr M *vrkṣam* for *samipatarum* || M *tathānuṣṭitam* || 16 M *kṛtam*; Bh om. *kṛtaḥ* || P Pr M Bh and Hamb. MSS. om. *te*; in Ψ, *te* has been del. again by copyist || 17 Bh om. *siṃhe sthānāntaragata* || 18 Bh *aham* for *ato 'ham* || After *vidyā, iti*, Ψ P Pr M ins. *kathā* || 4 || Bh *trṭvā kathā* || 20 In Bh, *daivahatā* is corrected into *deva* || M *bahutvābuddhago* ||

Bh *svatyabuddhago* for *svalpadhigo* || 21 Bh *abhinindamti* || 22 Pr *sarastho* || 24 N *suvarṇasiddhi prāha* ||

## Page 269.

2 Bh *śatabuddhiḥsahasra°* || 3 ΨPPr *smaḥ*; Bh om. *sma* || N *ekabuddhi nāma* || Bh *mitram* for *mitratām* || 4 Bh ins. *yāvat* after *kālam* || 5 N *°goṣṭi°* || Pr *°sukhānubhūya* || Bh transp. *kadācit teṣāṃ* || 6 Bh *astamanavelāyāṃ* || 7 Bh om. *ca* after *taṃ* || Bh *jālāsrayaṃ* || 8 Bh *āgamiṣyāmi* || 9 Pr *svagraha* || 10 Pr *taṃtra* for *tatra* || M *bho bhadrāṣau* || 11 bhNΨPPrM ins. *mantram* (N *matram*) before *kartum*; ABh and Hamb. MSS. with us || 13 ΨPPrM *vacanamātrāśravaṇamātreṇāpi* || Bh om. *tāvat* || N *sambhavati*, corr. by cop. to *°te* || 14 ΨPM *buddhi°*, Bh *svabuddhi°* || N *cātmānaṃ*, M *tvātmānaṃ* for *tvām ā°* || Bh om. *ca* || 15 Bh *rakṣayisyāmi* || bh *jalaḥ*, corr. by corr. to *°gatiḥ*; N *°gatiḥ* || 16 ΨPPrM ins. *bhavatā* after *uktam* || Pr *mataḥ* for *gataḥ* || 18 Pr *viśulyāśu* for *viśaty āśu* || M *ddhir* for *buddhir* || 19 bhN *tac ca* for *tad* || N *vacanaśravaṇamātrāḥ*; Hamb. MSS. with us || bhNAΨPPrΦBh *pitṛparyāgatam*, only M *pitṛparyāyāgatam*. This is no doubt a restoration of the original reading of the *textus simplicior*. But the Hamburg MSS. read with our other MSS. || Pr *tyaktam*; M om. *tyaktum* || 20 bhNΨPPr *śakya*; ABh and Hamb. MSS. with us || Bh om. *iti* || bhNΨPPrM *subuddhi°*; Bh and Hamb. MSS. with us || Pr *°prahāreṇa* || 21 M *rakṣayisyāmi* || N *manḍūka prāha* || 22 BhH *°viśayaḥ* || ΨPPr *kimcij* || Bh om. *kaṃcij* || BhHI *jālāsrayaṃ* || Bh transp.: *adyāśva sabhāryo* ||

## Page 270.

1 Bh *jālāsrayaṃ* || 2 Bh *yama° prātar āgatyā jālavir ācchāditam tat saraḥ* || 3 Bh *matsyakūrmamakarādayo* || 4 Bh *jāle patitāḥ* || Pr *grhītvāḥ* || MSS. correctly *°buddhi ā°*. Correct our text || 5 Bh *gativiśeṣajñānai kṛtīlacāreṇa rakṣamātaḥ* *°pi jāle* || Pr *śata°* for *gati°* || ΨPPr *rakṣitaro* || 6 Pr *atha parāhna°* || Bh *prahrṣtās* || Bh *svagrahaṃ* || 7 Pr *śatabuddhi* || 8 Bh *sahasrabuddhiḥ kareṇa nītaḥ* || Bh *°na abhihitā svapatni* || 9 Ψ *pu*[new page]*puraḥ* || Bh *priye paśya paśya* || 11 After *jale*, ΨPPrM ins. *kathā* || 5 || 12 Bh *nakāṃta* for *naikāntena* || After *iti*, Bh ins. *caturthī kathā* || flourish || 13 Bh *yadvāpy* for *yady apy* || 14 Bh *°vacanīyam* || Bh ins. *iti* after *anullaṅghanīyam* || bhN *yayā* for *mayā* || 15 N om. *°pi* || Bh *°kāraś ca* || bh *atha* for *athavā* || 19 M om. *cakradhara āha*; N *cakradharaḥ prāha* || 21 Pr *nā*, om. *ma* || 22 N *rakukagṛhe*, *°ku°* being a misreading of the form which *ja* has in bh || bhN *bhārod-vāhanaṃ* ||

## Page 271.

2 All our MSS., except Bh, but including the Hamburg ones, here and in the following lines *vytti*° (Pr *vytti*° *tan ca vyttibhaṃgam*) || 3 Bh *yathāsthānam* || 4 Pr *°sthite* || Bh ins. *tena* after *°sthitena* || Bh *°oddhata* || M *°śābhana* for *°rāsabhena* || 6 ΨPrM *sa prāha* || Bh *°pracālenena* || 7 bhN *°pravyāddhā* || 8 ΨP *sthātavyaṃ itī* || 9 In bh gloss over *kāsi*: *śāsa*; N *śvāsa* for *kāsi* || Bh *cauraṃ* || 10 Pr *bhogodhṛyo*, corr. by cop. to *bhogādṛhṇyo* || ΨPrM *jīvitaṃ* || 11 bhNΨPrM *tadā*; ABh with us. bhN *°gataṃ* for *gitaṃ* || BhHI *°śabdā* for *°nādā* || Pr *śaṃkhaṇānūdānādi*, Ψ *śaṃkhaṇānūdānādi* (corr. putting an almost imperceptible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P *śaṃkhaṇādānādi*; M *śaṃkhaṇānūradānādi* || BhHI *naṃ* for *na* || 12 M *keṣṭrarakṣāḥ puruṣā* || N *baṃdhaṃ baṃdhaṃ ca*, Bh *vaṃdhaṃ vaṃdhai* *°vaṃ*; M *baṃdha vadhaṃ ca* || 13 M *tāva tribhṛtataśrutvā* || NBh *prāha* || M om. *bho* || 14 Bh om. *na* || bh *na śītarasaṃ*, corr. by corr. to *na gī*°; N with the other MSS. || Bh *gitaṃ rasaṃ na vedmi* || Bh *bhaṇasi* || 15 Pr *śarada*(*da* del. again by cop.) *dyotsnāhato*; Bh *śaratyotsnāhate* || 16 Pr *viṃśati* || bh *śrote*, N *śraute* || Ψ *gītaḥjāṃkārājā*; as *jhām* looks very much like *śaṃ*, P writes *gītaśaṃkārājā*, PrM *gītaśaṃkārājā*; N *gitaṃ jāṃkārājā*; Bh *gītaśaṃkārājā* || 17 M *udasi* for *unmadasi* || 18 N *rāsabhar āha* || MBh *dhig* only once || 19 M *gīta*, om. *na* || All our MSS. incl. the Hamburg MSS. *śrūyatām* (only Bh: *śrūya*[new line]*gyatām*) || 20 bhNAΨPrM Hamb. MSS. (not Bh) *ekaviṃśati* || 21 Bh *stīvenakona*° for *ekona*° || 22 Pr *sthānamtrayaṃ* || Pr *°śyābhi*, Bh *ākārā* for *°śyāni* || Bh *na* for *nava* || 23 Ψ *varṇā śaṭtriṃśatī*; the *r*-hook begins exactly on *śa* and ends on *ā*. Over *śa*, the copyist adds the visarga, whose superior dot has almost melted together with the right-hand stroke at the end of a *sa*, which stands in the foregoing line just above. As the superior dot of the visarga is not easy to be distinguished, its inferior dot looks like an anusvāra. Hence P reads *varṇā śaṭdrīṃśatī*; *triṃśatī* also M; cp. the II-class above, p. 63, and vol. xi, Table II, no. 11, 3 a-c. bh *carṇāḥ śaṭtriṃśatī*, N *varṇāḥ śaṭtriṃśatī*, A *va*° *śaṭtriṃśatī* || Bh *śaṭtriṃśatī* for *śaṭtriṃśatī* || bhN *bhāryās*, M *bhāryās* for *bhāśās* || The copyist of bh first writes *smṛtaḥ* with double *daṇḍa* after it; then he writes the *ā* stroke on the visarga, and puts the superior dot of the visarga over *tā*, the inferior dot under it. The copyist of N, who first writes *smṛtaḥ*, corrects this to *smṛtām* ||

## Page 272.

2 Bh *yutam* for *vytam* || Between śloka 42 and 43, Bh inserts this half-śloka: *dhanyānām jāyate karṇe viśeṣāt śaradī sthite* || 3 bh *nātyad*

*gītatvāraṃ* (or *gītadvāraṃ*), corr. by cop. to °*gītakaraṃ*, N *nātyat gītakaraṃ*, ΨPPrM *nānyad gītadvāraṃ*, A with us; Bh Hamb. MSS. *prīyaṃ for vāraṃ* || N *daivenāpi* [pi del. by cop.]m || M om. *api* || 4 In Bh, this line runs thus: *śuśkasāyuravāḥhādāt tryakṣaṃ jagāda rāvaṇaḥ* || 5 Bh om. *tvam* || Bh *nivārayisi* || 6 Bh *ṛtīpūra* for *ṛtīdvāra* || Pr jumps from the first *kṣetrapā* to the second *kṣetrapā*, l. 9, om. one of them and all between them || 8 Bh *tathā cānuṣṭīte* || N *utkaṃṭhadharo* || Bh *tataḥ kṣetrarakṣakūrās tatsabdam śrutvā krodhāt* || 9 bhN *niḥpādayamto* || Bh *pādayamto* || 10 Bh *dhāvitāḥ* || Bh *tādīto* || 11 Bh *bhūmīprṣṭena* || M *tataḥ*, om. *ca* || bhNΨPPr *sacchidrodūṣaḥ*, M *sacchidrodūṣaṇaṃ*, Bh *sacchidrolūkhalaṃ*, A *sacchidrandūṣaḥ*, Hamb. MSS. *sacchidrolūṣaḥ* || 12 Bh *jāti*°; M *svabhāvagatavedanaḥ* for *svajātisva*° || 14 Bh °*kharāśvānām* || 15 M om. *to na* || bhN *prajāra*° || 16 bhΨPPr *evōdūṣaḥ*, A *eva udūṣaḥ* || Bh *tataḥ ca ṛtīm bhaṃktvā kṃṭhasamaulūṣaṃ ādāya palā*°; Hamb. MSS. *tataḥ ca ṛtīm bhaṃktvā kṃṭhasam ulūṣaḥ ādāya palā*° || 17 Bh *asmim nātare* || Pr d for *dūrād* || Bh *dūrāttarāt tam avalokya idam uvāca* || 19 Bh only: *sādhv mātula gite-nēti* || *tad bhavān a'pi*, &c., l. 22 || 21 After *iti*, ΨPPr ins. *kathā* || 6 || M om. *iti* and *kathā*, but has the figure 6 || 22 Bh *vicāryamāno* for *nivā*° || Bh om. *mayā* || After *sthitaḥ*, Bh ins. *iti paṇcamī kathā*, HI *iti kathā* 5 || 23 N *cakradharaḥ prāha*; Pr jumps from the first *āha* to the second *āha*, 273, 3, om. one of them and all between them || bh *atha* for *athavā* ||

## Page 273.

1 *mitrāṇāṃ na karoti yaḥ* all our MSS. incl. A, HIBh. Hence this reading is beyond any doubt that of Pūrṇabhadra as well as of both the H- and the σ-class of the textus simplicior || 2 ΨPMBh °*kolīkaḥ* || 3 Bh *svaṛṇasiddha* || N *svaṛṇasiddha prāha* || 5 bhN *maṃtharo* || ΨPPrBh *kolīkaḥ*, M *kolīvaḥ* || 6 Bh *patrakarmmakāṣṭhāni* || 7 Bh *ādāra* for *ādāya* || Bh *prāptaḥ* || Bh om. *ca* || bh *śiṃśpāpādapaṃ*, N *śiṃśpāpādapaṃ*, Pr *śaśapādapaṃ*, Bh *śiṃśapātaruṃ* || 8 N om. *dr̥ṣṭvā* || Bh *dr̥ṣṭvā* °*cim* [new page]-*cintayāt* || Pr *dr̥ṣyati tena dānena karmbhūtyena prā*° || M *tadānena* || 9 bhNΨP *kartṛbhūtena*, A *karttibhūtena*, M *kartṛbhṛtena* for *kartitena*. Hamb. MSS. and Bh with us || M *bhūtāni* for *prā*° || M *kaṭakarmmopa*° || 10 M *kugaram* || 11 bhN *mamāśramo* || 12 Bh *samudrajalakallolasparśaśī-talānilāpyāyitaśarīraḥ* || 13 Bh *vasāmi* for *tiṣṭhāmi* || ΨPPrMBh *kolīka* || N *kaulika prāha* || 14 M *aṃ* for *ahaṃ* || 15 Bh om. *mama* || bhPr *kuṭumbaṃ* || Bh om. *iti* || Bh om. *śighraṃ* || 16 Pr *karttayiṣyāmi*, N *kariṣyāmi* || Pr *suśa*° || Bh transp.: *tuṣṭiḥam tava* || 17 Bh *rakṣa pādapaṃ amuṃm itī* || ΨPPrMBh *kolīka* || 18 Bh *tad* for *tarkī* || Pr *svamitra*, M *svāmītraṃ*, Bh *mitraṃ* || M *prēṣā*, ΨPPr *dr̥ṣṭvā* || 19 M *samāgacchati* ||

Bh transp.: *vyantareṇa tathēti* ||  $\Psi$ PPrM *pratipannam*, Bh *pratipranne* ||  $\Psi$ PPrBh *kolikaḥ* || 21 M *mama kaścikham anubharāvāḥ*, &c., p. 274, l. 1. A stroke under *kha* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || 22 Bh *ghārthaye* || 23 Bh *tat prārthaya rājyaṃ* || Bh ins. *ca* after *ahaṃ* || Pr *mantrā* ||

## Page 274.

2  $\Psi$ PPrMBh *kolika* || Pr *bhavaty* for *bhavat* || M *eva* for *evam* || Bh om. *param* || 3 Bh *mītra* for *na hi*, inserting *na* before *yujyate* || Bh *samaṃ* for *saha* || Pr *yudyate* || 5 Bh *bhojanācchādane* || 6 M *bhūṣadyam* || 7 M om. *tathā ca* || 8 Bh *kitavā* || Pr *bālā* || 9 Bh *'pīdam* for *hīdam* || 10 Bh om. *kim ca* || 11 Bh *pradhānaḥ* || 13 Pr *kevala* || 14 M *svasvato*, Bh *sva*[new line]*to* for *svasvato* || 15 N *kanlikar*,  $\Psi$ PPrBh *kolika*, M *kokela* || Pr *prṣṭavyā* || 16 Bh om. *tam* || Pr *satvaṃ* for *satvaram* || Bh *priye* for *bhadre* || 17 N *yady asmākaṃ* for *adyā* || Bh *'smākaṃ adya*, M *'thāsmākaṃ* || Bh *ko 'pi* for *kaścid* || bh first writes *bha* for *sa*, which he corrects to *sa* by a vertical stroke beginning over the superior horizontal line of the akṣara. Hence the copyist of N's original, who takes this stroke for the deleting mark, and the copyist of N om. *sa* || Bh *saṃhitaṃ* for *vāñchitaṃ* || 18 M *t* for *tat* || Pr *tvā draṣṭum* || 19 Bh *mitraṃ* for *suhr̥n* || Bh *rājyaṃ* || Pr *prārthatām* || PrBh *so 'bravīt* ||

## Page 275.

1 Cop. of Bh corr. *ati°* into *iti°* || N *'parampareṣāṃ*, Bh *'paratā* for *'paraśā* || M *apara mparā eṣā*, om. *m atiklesupara* || Bh *rājyasthitiḥ* || 2  $\Psi$ PPrBh *'dvedhi°* || Bh *'bhāvādina* for *'bhāvādicintā* || Bh *na kadācit*, om. *api* || Bh *bhavati* for *prayacchati* || 3 Bh add. *ca* after *tathā* ||  $\Psi$ P *bhātaraḥ* || 5 Pr *rājñā* || 6  $\Psi$ PPrMBh *kolika* || 7 Pr *'bravīt*, om. *sā* || Bh *sā āha* || Bh *paṭṭaṃ* || Bh om. *nityam eva* || N *niḥpādāyati*, M *niḥpādasi* || 8 M *'suddhiṃ*; Bh *sarvadāyaviśuddhiḥ* || Pr *'nya*, Bh *dvitryaṃ* for *'nyad* || 9 Bh *tena* for *yena* || Pr *purataḥ*; Bh om. *purataḥ* || M *yena du puramtaprṣṭaḥ* *ca* || Bh *prṣṭato 'pi ekaikaṃ* ||  $\Psi$  *ca ekaikaṃ paṭaṃ*, the *anuvāra* being put so closely on *ka*, that it looks like the superior end of the vertical *ka*-stroke; hence P *ca ekaikapaṭaṃ* || 10 BhH om. *grhavyayaḥ budhyati dvitryasya mūlyena*; H om. the following akṣara *vi*; I *nirviṣeṣaḥ ca kṛtyāni* for the gap and the following word ||  $\Psi$ P *suddhyiti* || 11 Pr *kurvāṇaḥ svajātimaḥ* || Bh *gacchati sukhena kālaḥ* || 12 Bh *āha* || M om. *sādhu pativrate* || Bh *sādhu pativrate sādhu sādhuḥktaṃ bha°* || N *sāḥktaṃ* for *sādhuḥktaṃ* || 13 Bh *niścītya* || Bh om. *atka* ||  $\Psi$ PPrBh *kolika*, M *ko* || 14 Bh *prārthayām āsa* || Pr *akrīre* || Bh ins. *me* after *yadi* || 16 Pr *driśirāś* ||

Bh *caturbhujā ca saṃ* ° 17 Bh *gacchati* ° Bh *laukai* ° Bh om. *m iti* °  
 19 M *gasya nā svayaṃ i thajñete* ° After *iti*, ΨPPrM ins. *kathā* ° 7 °, Bh  
*ṣaṣṭi kathā* ° flourish ° 20 Bh ° *piśācikaṃ grasto*; M ° *śraddheya-kādāvisā-*  
*vikāgrasto* ° 21 Bh *athavā* for *atha* ° 23 Bh *saktubhiḥ* for *sa eva* °  
 Pr *pāṇḍura syete* ° Pr *somaśarmā pitā* ° 24 Bh *suvarṇasiddha* ° Bh  
*cakradharaḥ kathayati* °

## Page 276.

3 Bh *bhuktaśeṣai ka* ° Bh *pūritāḥ* ° Bh *tasya kalāśasya* for *taṃ ca ka* °;  
 M *taṃ ca ka laṃbyaṃ tasyāṃdhastāt* ° 4 Bh ° *valambitasā* ° Bh om.  
*tasya* ° Pr *tasyā* ° *stāt* ° N *khaṭkām*, Bh *ṣaṣṭvām* for *khaṭvām* ° M *sa i tata*  
*kedr i ṣṭyā*, Bh ins. *taṃ* before *eka* ° Pr *ekadrṣṭvā* ° Bh *vilokayan* ° 5  
 Bh *pūṇṇo* ° 6 Bh *bharati* ° 7 Bh *tatas tenāham ajādvayaṃ gṛhivāmi* °  
 bhNΨPPr *gṛhiṣye*; A with us ° 8 N om. one *ṣaṇmāse* ° Bh *ṣaṣṭe* 2  
*māsi* ° N *athāyūtham* ° M *tato ggābhīr* [misread for *gobhīr*], &c., l. 9,  
 omitting ° *jābhīr*, &c. ° 10 Bh *mahiṣyā mā* ° M *mahirṣarvadavā* for *mahiṣyo*  
*mā vā* ° Bh *tatprasavāt for vaṭavā* ° 11 Bh *prasūtāṃ* ° Pr om. all  
 between *bhaviṣyanti* and *tasyāḥ*, l. 14 ° 12 Bh *karīṣyāmi* for *sampatsyate* °  
 Bh *tataḥ*, om. *ca* ° Bh *kaścit vipro mama* ° 13 Bh *dāsyati* ° Bh *tasyāṃ*  
*putro janayisyate* ° 14 Pr *nā* for *nāma* ° Bh *karīṣye* ° 15 Bh *jāte* ° Bh  
*grhītvā ghṛtakacalattṛṣṭyām upaviṣyā* ° 17 Bh *saṃpam āgamīṣyati* ° 18  
 Bh transp. : *kopāt vrāhmaṇāṃ* ° Pr *vrāhmaṇāṃ*, with following *daṇḍa* ° Bh  
*samabhidhāṣye* for *abhidhāṣyāmi* ° 19 Bh ° *yā madvacanam* ° 20 NBh  
 om. *tāṃ*; but in N, the copyist deletes an anusvāra over *tā* of *tādāyisyāmi* °  
 M *tādāhyānyāvasthītena*, Bh *āhyānā* ° 21 P ° *prāhāras* ° M *yaṃ* for *yathā* °  
 N *ghaṭāntavarttibhiḥ* ° 22 Bh *saktubhiḥ*, om. *ca* °

## Page 277.

1 After *iti*, ΨPPrM ins. *kathā* ° 8 °, Bh *saptamī kathā* ° flourish ° °  
 3 BhHI *laukyam* ° ΨP *apekṣyate*, *y* being almost imperceptibly deleted in  
 Ψ by a small stroke ° 4 ΨPPr *camḍabhūpatih*; but see l. 7 ° 7 Bh  
*adhīṣṭāne* for *nagare* ° Bh *nṛpatih* ° Ψ jumps from the first *kṛdārtham* to the  
 second *kṛdārtham*, om. one of them and all between them; but cop. supplies  
 the om. text in marg. ° 8 Bh *astī* for *tiṣṭhati* ° Bh *vānekaśbhakṣabhojanādibhiḥ* °  
 9 Bh *kṛdānārtham* ° Bh *tiṣṭati* after *astī*, which has been deleted by cop. °  
 10 In bh gloss on *mahānase* : *rasoḍu* ° bhN ins. *ca* before *praviṣya* ° 11  
 Pr *bhākṣyayati* ° In bh gloss on *sūpakārā* : *supāra* ° Bh om. *kāṣṭhādīkam*  
*agre* ° 12 Pr *paśyati* ° Pr *tādāyati* ° 13 bhNAΨPPrM *taṃ* for *tad* ;  
 Bh (*tat*) and Hamb. MSS. with us, but cp. Introd. p. 32 ° Bh *meṣasūpakā-*  
*rāṇāṃ* ° 14 M *svādulampage* 1, Bh *svādulampato* ° 15 Pr *mahākūpāś ca*, Bh  
*mahāntīkopāś* ° BhHI *yathā āsannena* (I° *va* for *na*) *vastunā* ° 16 Ψ om. *tad*



and the following words to *prajvaliṣyanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena*: *ubāḍu* || 17 M *ūrṇāprākāro yeṣāmeṣa sva* || In bh gloss on *ūrṇā*: *una* || Bh H *tad ūrṇāyukḥ pracuro*, I *tad ūrṇāyām pracuro* for *ūrṇāprastaro* || Bh ins. *vahninā* after *svaḥpandāpi* || ΨP *prajvalaṣyati* || Bh *jvaliṣyati* || 18 Bh *tato* for *tad* || Bh om. *punar aśvakutyaṃ*, ins. *kūḍyaṃ* after *°cartinyāṃ* || Pr *aśvakutyaṃ*; in bh gloss on *aśvakutyaṃ*: *ghoḍāra* || Pr *praveṣyati* || 19 M *ṛṇāpūcuyati jva* || Bh om. *tato 'svā* || bhNAΨPPR *vahnidāgham*, M *vahnidāyam* || Bh ins. *aśvāḥ* after *'dāham* || Bh *prāṣyaṃti* || 20 M om. *etaḍ uktam yathā vānara* || Pr *eva* for *etaḍ* || In bh gloss on *vānaravaśayā* (!): *vānnarelatela* || 21 Bh *śmṛyati* || 22 N om. *evam* || After *evam* Ψ *ca*, del. by cop. || After *provāca* Bh ins. *bho* ||

## Page 278.

1 Pr *yatra* for *yo 'tra* || 2 Bh *sa bhaviṣya saṃdigdham* || 5 Bh om. *tathā ca* || 6 bhNΨP (not Pr) *kalahāṃtyāni*, A *kalahāṃ tāni*; BhHI *kalahāṃtāni* || Bh om. *ca* || 8 M *tāvahaṃ* for *tāvad grhaṃ* || BhHI *vayaṃ* for *vanam* || 9 bhNAΨPPRM *gacchāvaḥ* || 10 ΨPPRM *tena* for *te* || bhNΨPPRM *madoddhataṃ*; ABhHI with *us* || bhNAΨPPRM *ācatuḥ* for *ūcuḥ* || 11 Bh *buddhivaiḥkalyaṃ* || Bh *jātaṃ* || N *yena tad* || Bh *yenētaṃ vadasi* || 12 After *braviṣi*, N ins. *yenedaṃ vadāmi* || Bh *svaḥastena dattāmrta* || NMBh *bhakṣa* || 13 N *kaṭutiktikaśāyāni*, om. *kaśāya* and *kṣārāni* || Bh *°tiktāmlakṣārāni* || Bh *vanaphalāni* || 14 Bh *bhakṣiṣyāmaḥ* || Bh *āha* for *provāca* || 15 N *yūthaṃ* for *yūyaṃ* || Bh om. *yūyaṃ* and has *ni* for *nai*. In the place of *yūyaṃ* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākyā* by another hand || Bh *nitasya* || Bh *tasmād āpata* || 16 Pr *pariṇāma* || 17 M *kulahaṃ* || ΨPPRM om. *svayaṃ* || Ψ *nāvaya-lokayigyaṃ*, *ya* being del. again by cop. || N *nālokaigyaṃ*, Bh *na valobhagi-gyaṃ* || 19 Bh transposes the two lines of this stanza || ΨP *maṃtraṃ* for *mītraṃ* || Bh *mītraṃ āpadam āgataṃ* || 20 For *s tāta*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) || M *kulakayaḥ* || 21 In the place of *sarvān pa* *sa yūthapo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānara* (!) || 22 N *nagare* for *gate* || Bh *'nyasminn ahaṃ* || Bh *mahānasaṃ* || In bh gloss on *mahānase*: *rosode* || 23 M *pūpakāreṇa*. In bh gloss on *sūpa*: *sūpāra* || Bh *yāvat sūdena tādanāya na kiṃcid āśāditam* || Bh om. *'dagāha*, N *ūrdhahajvalitaṃkṣātam* || 24 N *hataḥ* for *tāḍitaḥ*, om. *so 'pi tena tāḍitaḥ* || M om. *so 'pi tena tāḍitaḥ* || Bh om. *tāḍitaḥ sann* ||

## Page 279.

1 bh *arḍdhajvalitaśarīraḥ*, corr. by cop. to *arḍdhajvalaccharīraḥ*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tendārd-*

*dhajvalitaśarīrah*), the second one that of ΨPPrM || Bh *pratyāsannāyām* || bhN *kuṭyām* (with gloss in bh: *ghoḍāra*) || 2 M *luṭhitas*, Bh *luṭhamtā* || ΨPPr ins. a second *tatra*, M *tasyām* before *trṇa*° || Bh om. 'pi || 3 Bh *kuṭyāmtanibaddhā* || N *baddhā*, om. *ca ni* || M *yotakā*. In bh gloss on *ghotakāḥ*: *ghoḍā* || After *ghotakāḥ*, Bh ins. *keci jvalitāḥ* || Bh *keci spha*, then a blank to *pa*° excl., filled in (by a later hand?) with *ṭitasarīrā* || 4 N *āpantāḥ* (read *āpannāḥ*) for *gatāḥ* || M *gatā tayitvā* 'rddhadagdhāsarīrā' || Bh *kēpi* for *keci ca* || Bh *coṭayitvā* || 5 Bh om. *janam* || M *vyākulaṃ vakṣaḥ* || 6 Bh *saviṣādam* || In bh gloss on *cikitsakān*: *dhāraka* || 7 Bh *bho ucyatām* || ΨP *āsvānām eteṣām* || M *kāścidyahopasāstrāṇi* || Bh om. *eteṣām kāścid* || N °*samanopāyāḥ*, Bh *vahnidāho*° || 8 Bh *saṃcitya* || M *saṃcitya pro kūm apratiṣaye* || 10 bh *vaśayānyānām* || N °*saṃudbhavaḥ*, Bh °*saṃutthitā* || 11 Bh *yathā* for *vyathā*, HI a correction of this mistake: *tathā* || M *tināsem* || Bh *āyāti* || 12 Bh *yāvad ete prak na bhaviṣyanti* || bh *roge* for *rogeṇa*, N *āgatena* for *rogeṇa te na* || 13 Bh *tad ākarṇya* for *tac chrutvā* || Bh *vānarāṇām vadham* || 14 Bh *te sarve* || P *yūthaparis*, NBh *yūthapas* || Bh om. *na* || 15 Bh *svayaṃ naṣṭavān*, with *dr* add. over the line between *na* and *ṣṭa*, for *sākṣād dadarśa* || N om. *tu*; Bh *ca* for *tu* || Pr *seha* || 16 Bh om. *yataḥ* || 17 Bh *dharṣaṇā* || Pr *matrayed*, N *dharṣayed* for *marṣayed* || Bh *yas tu* for *yo 'tra* || Bh *parinirmitaṃ* || 18 bh *satyād* for *bhayād* || N transp.: *lobhād vā* || 19 Bh *kvacit* || 20 Here all our MSS. °*khaṃḍa*° || Pr *ta* for *tatra* || N *yāval lokayati* (om. *nipunatayā*) || 22 NBh *nirgacchati* for *ni° iti* || Pr *cimṭayā sa nū°* || 23 Pr om. *t pa* || 24 Bh *jalamadhye* for *tanmadhyād* || N °*lālamkṛto* for °*lālamkṛtakaṇṭho* ||

## Page 280.

1 N *rākṣasas*, om. *niṣkramya* || Bh *provāca* for *tam uvāca* || N *yātra* || 2 N *tad* for *taṃ* || Bh *bhakṣayāmi*, om. *iti* || NM *tad anyo* || 4 Bh *kiyatām* || N *bhakṣaṇe śarīras* for *bhakṣaṇasaktis* || 6 N *badvyanā*, M *brāhmataḥ* || N *śrīlāśrlo* for *śrgālo* || N *mā* || Bh *vānara āha* || 7 bh *sahāsvyaṃtam*, Bh *sahāsthyamtiṃ*, N *sahātyamta*, PrM *sahātyamtaṃ* || Bh om. *me* || 8 M *pracchasi* || ΨP *tac chaparivāram* || M *api taṃ* [added over the line] *vāra* [both akṣaras struck out again] | *kaprapaṃna lobhayitvā sarasi* || Bh *nṛpatiṃ* || 9 Bh *saraḥ* || Pr *rākṣas* || Bh *ratnamālābhūṣitakamṭhas taṃ nagaram āśāḍya vṛkṣa*° || 11 M °*prasādeṣu* || 13 N *sūryam a tīraskurute* || 14 NBh *vānara āha* || N *kasmimścīd* for *kuṭracīd* || M *araṇya* || 15 Bh *suguptanagaraṃ*, corr. to *suguptanaram* || NM *vāreṇa*, om. *sūrya*° || NBh ins. *pravīṣya* before *nimajjati* || M *dhanāprasādād* || M *niḥkrāmyati* || 18 N *yūtham te* for *yūthapate* || N om. *eṣa*; Bh transp. *eṣa* and *pratyakṣatayā* || 19 M om. *matka*°, but supplies it in the next line in this corrupt form:

māsakumṭhasthitayā || 20 BhHI ko 'pi for kam api || N ainam for yena ||  
 21 ΨP etat śrutvā || N nṛpatir āha || N yad for gady || 22 N āgamiṣyāmi  
 for eṣyāmi; Bh samāgamiṣyāmi for svayam eṣyāmi || N prabhūtaratnamālāḥ ||  
 Pr sadyante for sampadyante || 23 Bh kapiṛ āha || N tad for etad ||

## Page 281.

1 N rājya for rājñā || N sotsaṅgam || bhN atha for athavā || 3 P  
 rūdhā || After api, N ins. between the second and the third pāda of  
 stanza 61: tṛṣṇe devī namas tubhyaṃ yayā vittānvitā api || 1 || 4 Bh akrtye  
 'pi for akrtyeṣu || N niguyjante || bhΨPPrMBh bhramyante, AN bhrāmyate;  
 Hamb. MSS. with us || N ṣugamiṣv api, A dugameṣv api || 7 In the place of  
 this line, ΨPPrM have 6 pādas: lakṣādhīpas tathā koṭim [M koṭi] koṭivān rājyam  
 icchati || 48 rājyayuktas tathā svarggaṃ [P svargga] svarggād aīmdratvam [M  
 idratvam] icchati || imdratvepi hi samprāpte yadṛcchā na (P n for na) nirartate  
 (Pr 'ti for 'te) || 49 || 8 M om. jiryanti of pāda 2 || 9 In Ψ śro of śrotre  
 is somewhat illegible; P netre for śrotre || Bh tṛṣṇā kū tu; H tṛṣṇā kāpi,  
 I tṛṣṇau kāpi || N taruṇyate for tu na jiryati || Bh om. atra after devā and  
 inserts it after sūrye || 12 BhHI deva eka' for yenaikā' || 14 BhH  
 ratnamālāṃ || M sarvalokā || Pr prakṣitās || 15 NBh om. ca before tena ||  
 Bh om. iti || 16 N jumps from the first uvāca to the second uvāca (l. 18),  
 om. one of them and all between them || 17 M om. kim iti ciraya || Bh  
 yūthādhīpate || Bh transp.: me erijanaś (!) cirayati || 18 Bh 'nṛpate || N  
 rākṣasena salile bhā' || 19 M 'salivasthona || N sopitaṃ || N 'kīraṇottthēna  
 bhā' || 20 NBh ins. mayā after sādhitam || ΨPPrM svāmīti matvā;  
 Hamb. MSS. and Bh with us || 21 N na for nātra || 22 N śimhate,  
 PrBh hīmsate || Bh pratihīmsate || 23 Bh transp.: tatra doṣaṃ na || M  
 vāt(a ?) for tatra || N om. yo. || P om. duṣṭe || N samācāret || 24 N tatas  
 for tat || M sama, N samam for mama || N bhavati for tava || iti ||

## Page 282.

1 Pr śokāviṣṭa || N kośādhiṣṭaḥ, putting this after tvaritapadaṃ ||  
 bhNΨPPr yathājātam; ABh with us || Pr pratinivṛta, ΨP pratinivṛtya ||  
 2 ΨPM svṛtto, Pr svṛto, for svṛpto || 3 M tānaṃdam for sū' || 4  
 N hataśatruḥ, Bh hataśatrum, H hataḥ satrum, I hataḥ satru || 5 Bh  
 vihitam for bhavatā || N vānaraḥ || 6 BhHI om. ato 'haṃ bravāmi || Bh  
 kāryam ityādi for karma, iti || Bh adds aṣṭamī kathā, ΨPPrM kathā || 9 ||  
 7 Bh bho bho || N tām for mām; Bh om. mām || 8 N om. yāsyasi || 10  
 M tyaktvāpadaṃ || 11 M om. pāpena || N narakaṃ || 12 Bh svarṇa-  
 siddha āha || N śaktiṇyas, Bh śaktiśaktas || 13 Bh etatra for etac ca ||  
 ΨP manuṣyāṇām a' || 14 Bh om. ca after nāsti || N kācid || 15 Bh

om. *tava* || N °bhramēṇa vedanayā || 16 bhNAΨPPrM *yadi* for *yad* ;  
 BhHI *yat* || N *ita svasthānam* || Bh om. *apy asmākam apy* || 17 N om.  
 'yam, having a deleted *yo* before *anartho* || NPMBh *athavā* for *atha* || 19  
 N *vānaraḥ* || 20 M 'sti for 'si || N *gr̥hīto siddhikālena* || N *palāti* || 21  
 NΨPPrM *cakradharaḥ prāha* ; Hamb. MSS. and Bh with bh ||

## Page 283.

2 Bh *adhiṣṭāne* for *pure* || M *bhadrasenāma* || 3 Bh *ratnāvah* for *ratna-*  
*vati* || N om. *hartum* and the following words to *hartum* (excl.), l. 5 || 5  
 Bh *suratā*° for *tatsuratā*° || 6 N *avasthānam paṃkajavarādibhir* || M  
 'jvarādir || 7 N *ātmanas* || 8 N *sakhi paścād ikā*° || 9 N *gr̥hakone*  
 for *yam* ; Bh om. 'yam ; P om. all between *rākṣaso* and *vyacintayat*, l. 10 ||  
 N om. *kimcid* || 10 N °vidhātum || 11 Pr *tathā 'thyaḥ*, N *tayānyaḥ* ||  
 12 M *hitum* for *hartum* || M *na śaktoti* || N om. *tat* || 13 Bh *asvarūpaṃ* ||  
 N *asvarūpaṃ kṛtvāśvarūpamadhyastho* || Bh *kṛtvā madhyastho*, H *kṛtvā madhyā-*  
*sthām*, I *kṛtvā madhyasthām* || PrBh *nirīkṣye* || M om. *kimrūpaḥ* || N  
*kimprabhāṣaḥ* || NBh om. *saḥ* || 15 Pr *nīśamaye* || N *r aśvāgāre* for  
*gr̥he* || 16 N om. *taṃ* || N *rākṣasāśvaśvabharataram* || 17 NBh  
*avalokya* for *dṛṣṭvā* || In bh gloss on *khalīnam* : *cokaḍu* || ΨPPrM *mukhe*,  
 om. *tan*. Hamb. MSS. and Bh with bhN || N *saṃārūṣṭaḥ* ; then again the  
 same sentence with the readings *rākṣasāśvaṃ* and *saṃārūḍhaḥ* || 18 Bh  
 om. *nūnam* || N *eva* for *eṣa* || N *tuṣṭaṃ* || 19 Pr *ko*, N *kośchān* for *kopān* ||  
 M *abhāgataḥ* || 20 N *vicintayat* || M *cintayan aśo* || ΨPPrM 'śvāpaha-  
*rakeṇa* || N *sāśvātena* for *kaśā*° || 21 Bh ins. *taṃ* after *gatvā*, omitting it  
 before *sthiri*° || Bh *khalīnākaraṇāt* || 22 N om. *tad* || N *tat* for *tadā* ||  
 23 bhNAΨPPrM *vegātivegaṃ*. Hamburg MSS. *vegāt vegam*, which was  
 also the reading of some MS. previous to Bh, which has *vegāt gavagaṃ* for  
*vegāt vegam*, Simpl. h and Bühler *vegād vegataram*. See above, p. 35 ||

## Page 284.

1 bh *tathā ca gaṇita*°, Bh *tajjyathā agaṇita*° for *tathādvagaṇita*° ; N *tathādvagaṇita-*  
*khalīnākaraṇānavākṛt* | *cauras* || M *vairas* for *cauras* || 2 Bh *anena aśvā*° for  
*etenāśvā*° || 3 N *pātaṃ* || 4 Bh *tadā*° for *tatrā*° || 5 Pr *cintayati i*° ||  
 Bh 'śvarūpo *rākṣaso* || 6 M *vairopi* || Pr *vaṭaprahāram* || 7 NBh ins.  
*tau* after *api* || 9 ΨPPrM *vane* for *vaṭe*, but in Ψ corr. to *vaṭe*, the inferior  
 part of the vertical *n*-stroke being effaced, but still well visible, so that *ṭe*  
 could possibly be read as *the*. The copyists of P and of the original of  
 M evidently thought the original *akṣara* to be *the*, corrected subsequently  
 to *ne* || 10 M *naśantaṃ* || N om. *bhoḥ* || N *eva* || N *kīlaka*° for *ālīka*° ||  
 11 N *pranasyati* || bhΨPMBh Hamb. MSS. *bhākṣyaṃ* ; PrA with us ||

N bhakṣeyyaṃ mānuṣas || ΨN bhakṣatām, in Ψ corr. to our reading || 12  
 Bh *svaṃ rūpam* || N *skhalitagati nirvṛtaḥ*, BhHI *skhalitagatir* (H om. *r*)  
*nirvṛtaḥ* || 13 Bh *upary upari vānarasya* || 14 N *laṃbāyāmāna°* || 15  
 Bh ins. *taṃ* after 'pi || Bh *rākṣasād apy adhikaṃ*, N *bhākṣastābhyadhikaṃ* ||  
 16 Pr *ayuktavān* for *apy u°* || Bh om. *apy* || N *niramlarā*; Bh om. *nitarām* ||  
 M *nimlitanayātā rdamtān* || 17 bhBh *niḥpiḍayan*, NΨPPr *Hamb. MSS.*  
*nipiḍayan*, M *nipiḍādayan* || Pr *tiyati* for *tiṣṭhati* || Pr *ta* for *taṃ* || 18  
 N *tathāsvarūpam*, Bh *tathāvastham* || NΨPPrM om. *enam* || 19 In the  
 place of this śloka, Bh has only: *yādṛśi badanacchāyēti*, adding: *navamī*  
*kathā* || N *drṣṭyāte* || N *vānaraḥ* || 20 N. *gṛhṭēpi lūkālena* || After  
 this śloka ΨPPr add. 10 *kathēti* || || 21 M om. all between *punar* and  
*atra* next line || 22 Bh *gacchāmi* for *anu°* || N *ava* for *atra* || M °malam  
 for °phalam || 23 N *cakradharaḥ prāha* || Bh *bho kārāṇam* || N *trakā-*  
*raṇam* || N *tayor* for *nayo*; M *nayo 'ta vayo vā*; Bh *nayo 'py. anayo jāyate* ||  
*daivavaśāt* || *śu°* || 24 M *devavaśā* || Pr *ṭṇam* for *nṛṇām* || Bh *nṛṇāpa-*  
*tiṣṭati*; NPPr (not Ψ) *upatiṣṭati*, in Pr corr. to °te ||

## Page 285.

1 ΨPPrMBh *tristanī* [ΨP *stristanī*, Pr *stritari*] *rājakanyakā*; Hamb. MS.  
 H with bhN (our text), I with the other MSS. || 2 Bh *yānti* || 3  
 ΨPPrM *svaṃśiddha* || N *prāha* || 5 M *madhuraṃ* for *madhupuraṃ* ||  
 N *tasya* for *tatra* || 6 Bh *atha* for *tasya*, inserting *tasya* after *kadāci* || M  
*kadāci stanī kanū* || ΨP *stristanīm* || 7 ΨPPrM *jñātvā śrutvā ca* for *śrutvā* ||  
 8 ΨPr (not P), N *ayam* || Pr *ya* for *yathā* || Bh *kaścīd eva na* || After  
*chrutvā*, N inserts the stanza: *yaḥ satatam pariṣreccati | śṛṇoti satatam vā-*  
*kyam avadhārayati | tasya divākarakirane nilanīm vivarddhate | prajā* || 9 bh  
*āha* || N *etat jñāyate* || Bh *nyājyam* (for *nyāgyam*, and this a blunder for  
*anyāgyam*) for *jñāyata* || N *niṣṭakaniṇā* || 10 NΨPr *stristanī* || N  
*rājakanyā* || Pr *vrahmanāt*, N *brāhmaṇān* || Bh transp.: *āhūya vrahmanāḥ* ||  
 Pr *prahravyā* || 11 PrBh om. *yataḥ*, but Pr *caḥ* for *ca* || 12 Pr *prṣṭa-*  
*kena* || 13 Bh *rākṣasena gr°* || N *trastān* for *prasnān* || ΨP *purāḥ*, with  
 2 after the stanza || 16 N *kaśmīnścīd* || Pr *kuṭraci raṇye* || N *caṃḍa-*  
*śarmā*, M *caṃḍrakarmṃā* || Bh om. *nāma* || Bh ins. *tu* after *ekadā* || ΨPPrM  
 ins. *ca* after *tena* || 17 Bh *vipraḥ* for *brāhmaṇāḥ* || After *brāhmaṇāḥ*,  
 N inserts the śloka *aṃḍhakaḥ kṛbjakaś caiva tristanī rājakanyakā | te trayo*  
*nyāyataḥ siddhāḥ sāmukhile vidhāturi* || 1. This is a variant of stanza 69 || N  
*samāhitaḥ* || 18 N *bhayastrastam* for *bha° tam* || 19 N *kamalodarastu-*  
*darau*, PrM *kamalodarasandarau*; Bh *kamalakomalau* || 20 N *kathaya*, Pr  
*kathayam* for *katham* || Bh om. *bhavataḥ* || 21 N *rākṣasa prāha* || N  
*arḍdhodvanam* || Bh *na hi arḍdhodite 'haṃ kadāpi bhraṇmī padbhyaṃ sṛṣṭ°*, HI:

na hi arddhōdhitēhaṃ kaḍḍpi [I ta° for ka°] bhūmīm padbhyāṃ sprśā [I adds m]-  
mi; Pr a for api || 22 Bh om. me || N brāhmaṇa, om. 'py || Bh mokṣa-  
syōpāyaṃ ||

## Page 286.

1 N tena for tato || N rakṣasābhikṣitaṃ || MBh om. bhoḥ || 2 ΨPM  
devatārcanaṃ || N sarasān || 3 M ta for tāvat || Bh om. tvayā || N  
nātaḥsthāt || 4 After tathānuṣṭhite, gloss. of bh ins. rākṣase || Bh ins. eṣa  
before devārcana° (sic Bh) || NBh eva for eṣa || 5 Pr bhakṣayati || N  
drutaṃ, Bh sutvaraṃ for drutataraṃ || M tata drutaṃraṃ gatvā drutaraṃ  
gacchāmi || bh anudhvānapādo, Pr anuddhānapādaḥ, Bh anuddhatapādo, H  
amuddhatapādaḥ, I amuddhatapādo || 6 NBh mama for me || Bh ins. pi  
after rākṣaso || 7 Bh prṣtato, om. tat || 8 After iti, ΨPPrM add.  
kathā || 12 ||, Bh daśamī kathā || flourish || 9 bh ins. tad after tasya ||  
Bh vacam || Bh ākarṇya || Bh viprā for brāhmaṇāḥ || 10 ΨPPr bho  
vrāhmaṇāḥ strīṣṭāṇi || Bh mama || 11 Bh vā na hi for na vā || M to for  
te || Bh te ūcuḥ || 12 ΨPPrM om. the first vā || M ca for the second  
vā || Pr saḥ for sā || Bh kanyātra sā || 13 Bh bhaved bhartur vināśāya ||  
Pr dināśāya || Pr °nidhānāya || ΨPPrM vā for ca || 14 Pr tvayā for yā ||  
N yāmti || 15 N ins. ca after pitaraṃ || N om. sū || Pr sādabhutaṃ for  
sā drutaṃ || N nāgra || Bh śamsayaḥ || 16 N meva for devaḥ || Bh yaḥ  
for yadi || 17 N tatas for tat || Bh om. tat || N dattā || N niyojayi-  
tavyēti, Bh niyoktavyēti || 18 N kāladvayā° || N transp.: bhavati, kṛtā ||  
Bh lokadvayavi° || Bh na for kṛtā || N om. tad || 19 N paṭaghoṣaṇam  
āropayām āsa; Bh akārayat for ājñā° || 20 Bh yaḥ ko 'pi for aho ||  
NΨP (not Pr) strīṣṭāṇi || Pr rājñā || bh rājākanyakūṃ || Bh kanyāṃ for  
rājā° || Bh om. yaḥ before pari° || 21 N karoti || Bh deśāt pravāsayati ||  
N evaṃ ghoṣanāyāṃ || 22 Bh prabhūtaḥ kālōtṛtaḥ || NBh om. ca || Bh  
udvāhate || 23 Bh guptasthānasthitā, N guptasthānaṃ sthitā, ΨPPrM gupta-  
sthānaṃ sam° || bh yauvanam abhimukhī || M sājājñe, N jājñe || M sthi for  
'sti || N om. ca ||

## Page 287.

1 N yaṣṭigrāhikujbas || M ṣaṣṭigrāhī || Bh kubjakaḥ || N tiṣṭati sahāyaḥ ||  
NBh paṭaḥśābdam || N tamprayete, Bh mantrayataḥ || M syāsyate, Bh  
prechate || Bh om. paṭaḥ || 2 Bh yataḥ for yadi || M kanyāstā, Bh kanyā ||  
3 Bh gacchati for vrajati || Bh kanyā° for kanyakā° || 4 Pr tatas ca for tad aśya ||  
N dāridrotthakṣeparyamto; Bh dāridrotthasya keśasya (1) pa° || 6 Bh ladyā ||  
7 Pr prāṇāḥ tamkaḥ || In bh, °tamkaḥ has been corrected by corr. into °jamgaḥ ||  
M prāṇonāṃgapavana° || N vilāsi, Bh vilāsāḥ || 8 bh surugurunatīḥ, corr.

by cop. to *suragurunatiḥ*; M *guru*, om. *sura* || 10 N °*tvā amḍhakena* || NBh om. *āha ca* || 11 N *rājaputrait* || Pr *rājñam* for *rājñe* || 12 N *devapramāṇam* || Bh *rājā āha* || N om. *bhoḥ* || 14 bh PPrM *kuṣṭo*, N *kubjo*, A *kuṣṭa*. Cop. of bh deletes *o*—writing *कुष्ट*—without another correction. In Pr *kuṣṭo* has been corr. by cop. from *kuṣṭi*; Bh *kuṣṭi*; PPr *vāntyaḥ*, A *vāntyaḥ*, M *vāntyaḥ*, all these MSS. om. *pya* || bh N *vān* for *vāpy* || 15 N *salakṣa* || N *viśeṣataḥ* || 16 N *rājādesūmtaram*; Bh *rājājñayā* for *rā*° *eva* || After *eva*, P breaks off || M *puruṣair* for *rājā*° || N *gatvā* for *nītvā* || 17 Bh om. *tristānī* || 18 N *yānapānam*, Bh *yānapātre* || N ins. *sa kaivarttā* for *kai*° || N om. *bhoḥ* || 19 After *adhiṣṭhāne*, Bh *trayo 'pi mokṣayā* for *sa 'yam a° dhā*° || N *gatvā* for *nītvā* || M *ādhyo* for *andho* || 20 After °*nuṣṭhite* Bh: *te gṛham mūlyendāya*, &c., l. 21 || M *ārādya* for *āsādya* || 21 P *adhaḥ* for *andhaḥ* || 22 Bh *kubjakaḥ* || 23 PPr *stristānī* || bh *sa*, corr. to *saha* by corr. || Pr *vilagnāḥ*, PM *vilagnā* for *vinastā* || NBh om. *ca* || 24 M *dyam* for *gyady aḥyam* ||

## Page 288.

1 Pr *kāle* || Pr *na yātaḥ* for *nayāvaḥ* || N transp.: *yena viṣam* || N om. *tad* || 2 Bh *yena tathā amuṣ*, *tā* a being written by a later hand on some effaced akṣara || *mṛta* (for *mṛtaḥ*) written in bh by corr. on a blank left free by cop. || 3 Bh *tam ādāya* || M *pradṛṣṭamanāḥ* || Bh *gṛham* || 4 Bh *āgātya* || N *m* for *tām* || M *labdhvā* for *labdho* || *kṛṣṇasarpaḥ tad enam* written in bh by corr. on a blank left free by cop. || 5 M °*vasubhāḥ* || Bh *gatanetrāya* || 6 N *kathayī*, Bh *miṣeṇa* for *kathayitvā* || Bh *prayaccha* || bh *saṃ*; then *prayaccha* | *yena drāk*, written by corr. on a blank left free by cop., who continues *g vipadya* (corr. adds *ta*) *iti* || 7 N *hrdamārggaṃ* || bh *pratisthitāḥ*, NBh *prasthitāḥ* for *prati pra*° || N *sopi tam kr*° || 8 bh *khamḍkṛtya* . . . *svasthālyāṃ*, the blank being filled in by corr. with *sarvaṃ* || Bh *sthālyāṃ*, omitting *satakra* || N *cullārmastakam* || 9 N *svagṛhaṃ*, Bh *sva* for *svayaṃ* || bh °*vyākulitayā*, N *gṛhavyāpārākulatayā* || Pr *praśrayam*, om. *sa* || Pr *ikam* for *idam* || 10 N *tavdhiṣṭān* || Bh *matsyān ānīya*, °*n ā*° being written as one syllable and *virāma* being added under *nā* || N *pacatī* || 11 M *a* for *aḥam* || N *gṛhavyāpāratarāṃ* || Bh *bhāvān* for *tvam* || 12 N om. *darvīm* || N *pracalaya*, Bh *pracālayatu* || Bh *kṛṣṭamanāḥ* || 13 PPr *spṛkvaṇ*, M *syṛkka-ṇam*. Gloss. in bh: *jībhehoḍa (?) cāṭeche* || Bh *praliḥan* || N om. *darvīm* || Bh *darvīm ādāya tām* || N *samādāya* || N *tāvat* for *tām* || Bh *cālayitum ārabdhaḥ* || P *prayālayitum*, N *pracalayitum* || 14 N *ārādhaḥ* || Bh *tām atha cālayito* || N *pracalayato* || Bh *viṣagārbheṇa bāpṇeṇa* || 15 Bh *mamāda-mamdam* for *śanaiḥ śa*° || bh M *agalata*, Hamb. MSS. and PPr with us || N *agamat*; Bh *aga*[hole]t; A *amalatā*, a misreading for *agalata* with following *daṇḍa* || N *ava* for *eva* || N ins. *kṣaṇam* after *guṇam* || 16 N *manvamāno*

vā vi° ॥ In bh gloss on *bāṣpa*°: *bāṣha* ॥ Bh *vāṣṭapagrahaṇam* ॥ PrN *spṛṣṭa-dṛṣṭir* ॥ 17 P *paśapamti* for *paśyati* ॥ N *sthūlyamadhye* ॥ Bh transp.: *kevalāni kṛṣṇa*° ॥ 18 N om. *tato* and the following words to *tat* (1. 19) excl. ॥ Bh *tato*° *cintayat* ॥ P *maśyāmīṣam*, Bh *matsyamāṃsam* ॥ 19 Bh *tan na jānāmi tristanyās ce*° *idaṃ samyak kiṃ vā* ॥ 20 N *tristanyaiś*, Pr *strimsta-nyās* ॥ 21 N *madvāprāyaika upakrāmāyemaṃ* ॥ Bh *madvadhāya prakramo* ॥ N *aśhānyasya* ॥ NBh om. *vā* ॥ 22 Bh om. *sa*; PPrM *saṃ* for *sa* ॥ N *nigrahayan*, Bh *gopāyan* for *nigūhayan* ॥ 23 N *ālimgya cumbanādibhiḥ* ॥

## Page 289.

1 NBh *apaśyat* ॥ Bh ins. *anirīkṣyamāṇa iva* before *saṃpam* ॥ 2 N *śarirabalaṃ samīkṣya musta*° ॥ Bh *°rithyā . . . . stakopari pari*°. A later hand writes *śasya* on the blank, where one akṣara has been worn off ॥ Pr *°sāmarthyās tanmastakopari* ॥ 3 bhPrA *paribhramya*, P *paribhrammya*, M *bhramya* ॥ N *ca* for *taṃ*; PPrBh om. *taṃ* ॥ M *tīstāṃ hrdaye*, Bh *tristānīhrdayasya* ॥ N *atādayat* ॥ bhPPrA *kubjakasārīre pra*° ॥ 4 bh *trītyaḥ stano* ॥ Bh (later hand writing on some effaced akṣara) *ti* for *°ntaḥ* ॥ Bh *prṣṭadeśe ca stanaśparsāt kubjaḥ saralatām gataḥ*; N *prṣṭadeśe ca stana-sprṣāt* ॥ PPrM *prṣṭapradeśaḥ stana*°, but in Pr, *ḥ* added over the line by cop. ॥ N *kubjaḥ*, PPrM *kubjakasya* ॥ 5 NPPrMBh *saratatām*; but Hamburg MSS. with bh ॥ 6 PPr *kubjakaś caivēti* ॥ PPrM add *kathā* 11, Bh *ekādaśamī kathā* ॥ N *suvarṇasiddhā* ॥ 7 NBh *uktam* for *abhīhitam* ॥ N *daivākūlatayā*; Pr *devā*° ॥ 8 N *āpadyate* ॥ 9 *tyājyō* has been lost in Bh by a hole, after which the MS. has *ḥ* ॥; Pr *tyājyō* for *tyājyaḥ* ॥ NBh *madvākyaṃ* ॥ Bh *akurvato* ॥ 10 bhPPrM *suvarṇa* (Pr *°rṇa*° for *°rṇa*°) *siddha* (new line in bh) *m anujñāya*. ANBh with us, but in Bh *taṃ* and part of *nu* worn off ॥ 11 PBh *nīryttaḥ* (Bh om. *ḥ*) for *prati*° ॥ bh flourish before *iti* ॥ N om. *iti* ॥ After *iti*, Bh ins. *dvādaśamī kathā* ॥ 12 A *śamātha* for *śamāptaṃ* ॥ In Bh, *par* worn off ॥ bhA *aparīkṣākāritā* ॥ NBh *aparīkṣitākāritvaṃ* ॥ PM *ādyaḥ ślokaḥ* ॥ 13 In the place of this śloka N has only *kudrṣṭaṃ kuparijñātam iti*, Bh *kudrṣṭaṃ kuparijñātam cēti* ॥ Bh om. the rest of the text. In its place N has: *śamāptoyam granthaḥ* ॥ ॥ *iti śrīviṣṇuśarmaviś[ṭī]racitaṃ paṃcākhyānam śamāptaṃ* ॥ As to the copyists' colophons of N and Bh, cp. the end of the 'Variants' ॥ A has all the stanzas of the praśasti; I give all its readings. A *kudrṣṭam* ॥ 14 A *ta bhareṇa* ॥ After *kṛtaṃ*, PPrM ins.: *evaṃ kathā 77 sūktāni ca* ॥ 646 ॥ A 119 for 5 ॥ 15 bhPPr *paṃcatamtrāparanāparanāmakaṃ*; A with us ॥ 16 A *°yuktām* ॥ M *viṣṇu*°, om. *śrī* ॥ 17 M *parakāraḥ* ॥ A *joyeta* ॥ 18 PPrM om. all between stanzas 1 and 7 ॥ 26 bh *°prabhu*° for *°prabha*° ॥ A *°candraprabha*, then an unfinished *pta*, then *śūrivṛḍhaḥ* ॥



## Page 290.

1 A *kkacana* || A °bhogi for °yogi || 2 bhA *samasti vi°* || 3 A *rohini°* for *manmatha°*, and °*viśeṣasya* || 4 bh *lakṣma*, A *lakṣmī* || 7 bh °*madā* for °*padā*; A with us || 8 In the place of *siktā mayā*, bh has a blank filled in by corr. with *samprāpya bhū*, and *mi* written on the superior margin || 9 A *paṭ* for *ṣaṭ* || In P, *tāni ca* and part of *grāṃ* are lost by a hole || 10 Pr *gaṇita* || M *ślokaśaṃkhyā* 3 || 11 Stanza 8 is missing in bhPPrM || In A this line runs thus: *caṃdramunibhāṇacāṃdre varṣe kārṭti-kasitadvitīyāyām*; our text gives the reading of  $\Pi^1\Pi^2\Pi^3$  ( $\Pi^2\Pi^3$  °*vāṇa* for °*bāṇa*;  $\Pi^1\Pi^2\Pi^3$  °*varṣai*) || 12  $\Pi^1\Pi^2\Pi^3$  om. °*dhiṣṭhito*, reading *vudhaiḥ*. Between *pratiṣṭhito* and *vudhaiḥ*  $\Pi^2$  ins. *trāṭva śāstram iti su* ||

The COPYISTS' COLOPHONS of our MSS. run thus:—bh: *iti paṃcamam ākhyānakam samāptam* || flourish || || *samvat 1468 varṣe mārggaśirṣamāse śukla-pakṣe dvādaśī dine adyēha śrīVīramagrāme mahārājādhirājāśrīKāhnaḍadevavijayarājye amātyaMahāmsalasaṣṭrapatipattar SatyapurajñātīyaVā*(corrected from *Jośi*, and with an *i* inserted before *vā*)*ñjanārddanasya bhrātrJośiharadevasya vinodāya śrīGauḍajñātīyaMahāṃkesavasutaMahāṃgopālena paṃcākhyānakam nāma nītiśāstram lilikhe* || flourish || *iti paṃcākhyānakam nītiśāstram samāptam* || flourish || || *śivam astu sarvajagatu* || || *lekhakapāṭhakayoḥ śivam* || flourish || *yāval lavaṇa-samudro yāvan nakṣatramamḍito meruḥ* | *yāvac caṃdrādityau tāvad idam pustakam jagatu* || 1 || || flourish || || || N: *samvat 1855 varṣe śāke 1720 pravarttamāne karttika śu[śu corr. by cop. to va]di 8 guraṇ lipi śubham* | *Mahāṃdhapurānīvāsina śrīGauḍajñātīyaddave KāśināthātmapajaHarinaṃdākhyaena liṣitoyam* [corr. by cop. to *liṣitam*] *śubham* | *aparāṃ pustakam vikṣya śodhanīyam sadā budhaiḥ* | *hinādhiḥkair svarair varṇair asmākam dūṣaṇam na hi* | 1 | *trīṇy āhur avadānāni gūṇaḥ prthivī sarasvatī* | *narakād uddharāṃty ete japavāpanadohanāt* | 2 | *svārtham parārtham ca likhīdyam grāṃthah* || || śrī || ||; A: *iti paṃcākhyānam samāptam* || *Śivasuṃdāreṇa likhitaṃ* || *samvat 1574 varṣe āśvadi 9 sukre* || P: *yādṛ-ṣaṃ pustake dṛṣṭam* | *tādṛṣaṃ likṣitam mayā* | *yadi buddham abuddham vā mama doṣo na dīyate* || 3 | *bhagnaprṣṭikaṭagrivā* | *baddhadṛṣṭir adhomaḥkam* | *kaṣṭeṇa likṣitam śāstram* | *yatinena paripālayet* || 4 || *samvat 1537 varṣe prathama āśādhavadi 1 bhaume pustikā lakṣitam* || *śubham bhavatu* || *prathame kathā 29* || *dvitīye 7* || *trītye 15* || *caturthe 12* || *paṃcame 12* || *evam kārā kathā 75* || flourish || *prathame sūkta 388* || *dvitīye sūkta 84* || *trītye sūkta 67* || *caturthe sūkta 51* || *paṃcame sūkta 56* || *evam kārā sūkta 646* || flourish || *śubham bhavatu* || M: *kathā 29* | 7 | 15 | 12 | *evam 75* [cp. colophon of P] *sūkta 388* || 51 | 56 || śrī *emcam* [for *evam*] 646 | śrī || || flourish || śrīḥ || || flourish || || flourish || || || Pr has no colophon || Bh: *śivam astu sarvajagataś cēti* || *śrīsaṃghāś ciraṃ namāyāt* || *śrībhagavātibṛipurā mama māṇṣitam* || *yī(?)ya(?)rttu* || *khalāḥ vilayaṃ yāṃtu* ||

*āciraṃ tiṣṭatu puṣṭaṃkaṃ* ॥ 28 flourishes ॥ *Muparāgakalasaparvanātha* ॥ ॥ Φ :  
*iti pañcākhyānaṃ samāptam iti* ॥ flourish ॥ ॥ samvat 1661 varṣe jyeṣṭhamāse  
*śuklapakṣe 2 dvitīyāyāṃ tithau guruvāre śrīVikramapuramādhye liṣatam idaṃ*  
 ॥ flourish ॥ *rājādhirājaśrīRāyasīthajīvijayarājye* ॥ flourish ॥ ॥ yādṛśaṃ puṣṭa-  
*kaṃ dr̥ṣṭvā* ॥ *tādṛśaṃ liṣatam mayā* ॥ *yadi śuṃ aśuddhaṃ vā* ॥ *mama doṣo na dīyate*  
 ॥ 1 ॥ flourish ॥ *śubhaṃ bhavatuḥ* ॥ ॥ *kalyāṇam astu* ॥ ॥ flourish ॥ ॥

bhN,A,PPrM; Simpl.Bh

## INDEX OF STANZAS

In the following Index, complete references are given to the text, printed in HOS., vol. 11, and to the edition of the *textus simplicior* (Simpl.) of the Pañcatantra by Kielhorn and Bühler. Occasional references are given to the same text as contained in the Hamburg MSS. (HI). *Kathāsamgraha*-stanzas are marked with an asterisk, *ākhyāna*-stanzas with a dagger.

- akāraṇāviṣkṛtavairadārūṇād* I. 275.  
*\*akūlacaryā viṣamā ca goṣṭhī* I. 280.  
*akulīno 'pi mūrkhō 'pi* I. 111. Simpl.  
 I. 148.  
*akṛtyāyāgamahimnā* Simpl. II. 69.  
*akṛte 'py udyame puṃsām* II. 61. Simpl.  
 II. 74.  
*akṛtyaṃ na'iva kṛtyaṃ syāt* IV. 36.  
 Simpl. IV. 40.  
*akṛtyaṃ manyate kṛtyaṃ* II. 148. Simpl.  
 II. 144.  
*akṛtvā pauṛuṣaṃ yā śrīḥ* IV. 66. Simpl.  
 III. 147; IV. 118.  
*akṛpaṇam aśaṭham acapaḷam* II. 114.  
*akleśād iva cintitam* Simpl. III. 8.  
*agamyān yāḥ puṃsān yāti* Simpl. I. 370.  
*agnihotrāphalā vedāḥ* II. 150. Simpl.  
 II. 147.  
*aghaṭitaghaṭitam ghaṭayati* II. 155.  
*ajā iva prajā mohād* I. 177. Simpl. I.  
 219.  
*ajātamṛtamūrkhēbhyo* Intr. 2. Simpl.  
 Intr. 2.  
*ajādhūlir iva trastair* Simpl. II. 100.  
*ajāṃ iva prajāṃ mohād*, see *ajā iva*.  
*ajñātavivadhāsāraṇa* Simpl. III. 41.  
*ajñātāḥ puruṣā yasya* Simpl. III. 159.  
*ajñānāy jñānato vāpi* II. 175. Simpl.  
 II. 169.  
*ata eva nipīyate 'dharo*, see *madhu*  
*tiṣṭhati vāci yoṣitām*.  
*ata eva hi vāñchanti* IV. 38. Simpl.  
 IV. 42.  
*\*atīrṣṇā na kartavyā* II. 59. Simpl.  
 II. 73, 77.  
*\*atīlobho na kartavyo* V. 15. Simpl.  
 V. 22.  
*atīsamcayalubdhānām* II. 128.  
*atītalābhasya ca rakṣaṇārtham* Simpl. II.  
 182.  
*attum vāñchati śāmbhavo* Simpl. I.  
 159.  
*atyacchenāviruddhena*, see *antakṣhend*.  
*atyādaro bhaved yatra* I. 408. Simpl.  
 I. 418.  
*atyucchrite mantriṇi pāṭhivē vā* I. 221.  
*atyukṭe ca raudre ca*, see *apy ukṭe*.  
*†atha kṛṣṇā diśaḥ sarvā* III. 125.  
*†atha tasya taroḥ skandhe* III. 128.  
*atha ye saṃhatā vrkṣāḥ* III. 46. Simpl.  
 III. 59.  
*adeśakāḷajñam anūyatikṣamaṃ* III. 100.  
 Simpl. III. 112.  
*†adyaprabhṛti dehaṃ svam* III. 155.  
*adhano dātukāmo 'pi* Simpl. II. 102.  
*adhigatāparamāṛthān paṇḍitān* I. 73.  
*adhṛte ya idaṃ nityaṃ* Simpl. Intr. 6.  
 see *yo 'traṭṭat pāṭhati nityaṃ*.  
*adhodṛṣṭir bhavet kṛtvā*, see *kampamānam*  
*adho 'vekṣi*.  
*adhyardhād yojanaśatād*, see *sapādād*.  
*anantapūram kila śabdasāstraṃ* Intr. 4,  
 Simpl. Intr. 5.  
*anabhiyñño guṇānām yo* I. 61. Simpl. I.  
 73.  
*anarthitvān manusyaṇām* Simpl. I. 142.  
 n d

- †\*anāgataṃ yaḥ kurute sa śobhate III.  
194. Simpl. III. 164, 166.
- †anāgataṃ bhayaṃ dr̥ṣṭvā II. 10.
- \*anāgatavatīm cintām V. 53. Simpl.  
V. 71, 72.
- \*anāgatavidhātā ca I. 326. Simpl. I.  
318.
- anādiṣṭo 'pi bhūpasya Simpl. I. 88.
- anārambho manusyañāṃ, see anārambho  
hi karyāñāṃ.
- anārambho hi karyāñāṃ III. 114.
- anār̥ṣṭihate deśe Simpl. II. 53.
- anicchato 'pi dukkhāni II. 156.
- anindyaṃ api nindanti Simpl. II. 156.
- aniryuktā hi śācivye, see anuryuktā hi  
śācivye.
- anirvedaḥ śriyo mūlaṃ I. 332. Simpl.  
I. 329.
- aniscitair adhyavasāyabhīrubhik̥ III.  
224.
- aniṣṭaḥ kanyakāyā yo Simpl. IV. 73  
(not in HI).
- anuryuktā hi śācivye I. 219.
- anūdhā mandire yasya Simpl. IV. 67.
- anṛtaṃ satyaṃ ity āhuḥ Simpl. I. 186.
- anṛtaṃ sāhasaṃ māyā I. 143. Simpl.  
I. 195.
- anekadoṣaduṣṭo 'pi I. 227. Simpl. I.  
242.
- anekayuddhaviṣayā III. 8. Simpl. III.  
11.
- anena śidhyati hy etan I. 324.
- antaḥpuracarair̥ sār̥dham I. 40. Simpl.  
I. 55.
- antargūḍhabhujamgamam I. 356. Simpl.  
I. 375.
- antarlinabhujamgamam, see antargūḍha°.
- antar viṣamayā hy etā I. 150. Simpl.  
I. 196; Simpl. (not HI) IV. 87.
- antahsār̥air̥ akūṭilair̥ I. 96.
- antahsthendviro/dhena IV. 63. Simpl.  
III. 140; IV. 112.
- antiyaḥ 'pi yadā śākṣī I. 392. Simpl. I.  
404.
- antyāvasthāgato 'pi Simpl. IV. 110.
- antyāvastho 'pi budho I. 424.
- \*andhakaḥ kutjakaś caiva V. 69. Simpl.  
V. 91, 100.
- †andho vā badhīro vātha V. 74. Simpl.  
V. 98.
- anyathā śāstragarbhinyā II. 157.
- anyapratāpam āśādyā Simpl. I. 107.
- apakāriṣu mā pāpaṃ I. 164.
- apamānaṃ puraskṛtya Simpl. HI, III.  
164.
- \*aparīkṣitaṃ na kartavyaṃ V. 13.  
Simpl. V. 18.
- apavādo bhaved yena I. 174.
- apasūrasamāyuktaṃ III. 110. Simpl.  
III. 120.
- apāyasamdarśanaṃ vipattim I. 47.  
Simpl. I. 61.
- api kāpuruṣo bhūtaḥ I. 112. Simpl. I.  
149.
- api kāpuruṣo mārge Simpl. V. 104, 106.
- api putrakalatrait̥ vā Simpl. I. 357.
- api prāṇasamān iṣṭān III. 111. Simpl.  
III. 121.
- api brahmavadham kṛtvā Simpl. I. 275.
- api mandātvaṃ āpanno Simpl. II. 167.
- api vīryotkataḥ śatruḥ Simpl. III. 136.
- api śāstreṣu kuśalā Simpl. V. 40, 43.
- api sampūrṇatāyuktaḥ, see sampūrṇendpi  
kartavyaṃ.
- api sammānasamāyuktāḥ I. 115. Simpl.  
I. 153.
- api sthānūvad āśinaḥ Simpl. I. 49.
- api syāt pitṛhā vairi Simpl. III. 143.
- api svalpataraṃ kāryaṃ Simpl. I. 98.
- api svalpaṃ asatyaṃ yaḥ I. 91. Simpl.  
I. 119.
- aputrasya gr̥haṃ śūnyaṃ, see śūnyaṃ  
aputrasya gr̥haṃ.
- apūjito 'tithir̥ yasya IV. 5.
- apūjyā yatra pūjyante III. 173.
- apṛṣṭas tasya tad brāyād I. 49.
- apṛṣṭendpi vaktavyaṃ III. 3. Simpl.  
III. 4.

- apṛṣṭo 'trūpradhāno yo* Simpl. I. 32.  
*apekṣitāḥ kṣīṇabalo 'pi śatruḥ* I. 171.  
*apṛyātmano vināṣaṃ gaṇayati* Simpl. I. 395.  
*apy utkaṣṭe ca raudre ca* I. 78. Simpl. I. 103.  
*aprakṣīkṛtaśaktiḥ* Simpl. I. 31.  
*apraṇāyā 'titihī sāyaṃ* I. 130. Simpl. I. 170.  
*apradhānaḥ pradhānaḥ syāt* I. 17. Simpl. I. 34.  
*apramādaś ca kartavyas* I. 58.  
*apṛāptakālaṃ vacanaṃ* I. 23. Simpl. I. 63.  
*apriyasyāpi vacasaḥ* I. 235.  
*apriyāny api kurvāno* I. 228.  
*apriyāny api pathyāni* Simpl. II. 161.  
*abalaḥ pronnataṃ, see yo 'balaḥ pro'.*  
*abhinavasevakavinayaiḥ* III. 108. Simpl. III. 119.  
*abhīmatasiddhir aśeṣā* V. 30. Simpl. V. 30.  
*abhiyukto balavatā durge* III. 39. Simpl. III. 47.  
*abhyaktaṃ rahasi gataṃ* I. 24.  
*abhyucchrīte mantriṇi, see atyucchrīte.*  
*abhṛacchāyā khalaprītiḥ, see meghacchāyā.*  
*amitraṃ kurute mitraṃ* III. 198. Simpl. IV. 24. Cp. *yo 'mitraṃ kurute mī'.*  
*amṛtaṃ śīṣire vahnir* I. 98. Simpl. I. 128.  
*amṛtasya pravāhaiḥ kiṃ* Simpl. II. 57.  
*ambhāśā bhidyate setuḥ* I. 76. Simpl. I. 102.  
*ayaṃ dūtārthasaṃkṣepaḥ* III. 78.  
*ayaṃ nijaḥ paro veti* Simpl. V. 38.  
*ayaśaḥ prāpyate yena* II. 95. Simpl. II. 108.  
*araksītaṃ tiṣṭhāti daivaraksītaṃ* Simpl. I. 20, 323; V. 44.  
*araksītāraṃ rājānaṃ* III. 65. Simpl. III. 75.  
*aranyaruditāṃ kṛtaṃ* I. 245.  
*arito 'bhyāgato bhṛtyo* III. 208.  
*araiḥ saṃdihāryate nābhir* Simpl. I. 81.  
*\*arthasyāpārjanaṃ kṛtvā* II. 133. Simpl. II. 122, 148.  
*arthānāṃ arjane duḥkham* I. 123. Simpl. I. 163; II. 118.  
*arthārthi jīvaloko 'yaṃ* Simpl. I. 9.  
*arthārthi yāni kṣāṇi* Simpl. II. 119.  
*arthena tu vikāśasya* II. 71. Simpl. II. 85.  
*arthena balavān sarvo* II. 69. Simpl. II. 83.  
*arthebhyo 'pi hi vṛddhebhyaḥ* Simpl. I. 6.  
*arthair arthā nibadhyante* I. 3.  
*alaktako yathā rakto* Simpl. I. 145.  
*alpe ca guṇāḥ, see svalpe 'pi guṇāḥ.*  
*avadhyaṃ vāthavāgamyam* I. 354. Simpl. I. 369.  
*avadhyo brāhmaṇo balaḥ* I. 156. Simpl. I. 201.  
*avasyagatvaraiḥ prāṇair* I. 420.  
*avasyaṃ pitur ācāraṃ, see yo 'vāsyam pitur.*  
*avaskandapradānasya* III. 32. Simpl. III. 39.  
*avidagāhasya bhaktasya, see viśadigāhasya.*  
*aviditvātmanaḥ śaktiṃ* I. 193, 330. Simpl. I. 237, 325.  
*aviralam apy anubhūtaḥ* II. 180.  
*aviruddhaṃ sukhasthaṃ yo* Simpl. I. 362.  
*avisvāsaṃ sadā tiṣṭhet* III. 52. Simpl. III. 62.  
*avyavasarūpinaṃ alasaṃ* II. 115.  
*\*avyāpāreṣu vyāpāraṃ* I. 8. Simpl. I. 21.  
*aśaktair balinaḥ śatroḥ* Simpl. I. 319.  
*aśanād indriyāṇīva* Simpl. I. 8.  
*aśuddhaprakṛtau rājāni* Simpl. I. 301.  
*aśṛṇvann api boddhavyo* I. 120. Simpl. I. 160.  
*asocyānāḥ bhūtāni* I. 337. Simpl. I. 334.

- asvaḥ śāstram śāstram* I. 69, 84. Simpl.  
 I. 110.  
*asamśayaṃ kṣatraparigrahakṣamā* I. 211.  
*asatām saṅgadoṣeṇa* Simpl. I. 251.  
*asatī bhavati salajjā* Simpl. I. 418.  
*asatyaḥ satyasamkṣāḥ* I. 439.  
*asamādāhāno māmāndhaḥ* III. 11. Simpl.  
 III. 14.  
*asamaiḥ samīyamānaḥ* I. 62. Simpl. I.  
 74.  
*asampattau paro lābho* Simpl. II. 176.  
*asamprāptaraḥ gaurī* III. 183.  
*asahāyaḥ samartho 'pi* III. 48. Simpl.  
 III. 56.  
*asahyāny api soḍhāni* II. 101.  
*asādhanaḥ api prajñā*, see *asādhanaḥ vit-*  
*tahīnā*.  
*asādhanaḥ vittahīnā* II. 1. Simpl. II. 1.  
*asādhyaṃ satrum ālokyā* Simpl. III. 137.  
*ahaṃ hi sammatō rājño* Simpl. I. 279.  
*ahimsāpūrvako dharmo* III. 94. Simpl.  
 III. 104.  
*ahitahitavicāraśūnyaḥ buddheḥ* I. 15.  
*aho khalabhujāṅgasya* Simpl. I. 305.  
  
*ākārair ingitair gatyā* I. 21. Simpl.  
 I. 44.  
*ākīrṇaḥ sobhate rājā* I. 371.  
*ākhetakaṃ vṛthākṣeṣaṃ* Simpl. I. 388.  
*ākhetakasya dharmena* Simpl. I. 129.  
 Cp. *pāpārādhivād adharmena*.  
*āgataṃ vighrahaṃ drṣṭvā* Simpl. III. 22.  
*āgataḥ ca gataḥ caiva* IV. 32. Simpl.  
 IV. 31, 36.  
*āturo vyasane prāpte* Simpl. V. 41.  
*ātmanaḥ śaktim udvīkṣya* I. 192. Simpl.  
 I. 236.  
*ātmāno mukhadōṣeṇa* IV. 42. Simpl.  
 IV. 44.  
*ātmavargaṃ parityajya*, see *tyaktās cā-*  
*bhyantarā yena*.  
*ādīv atyupacāracāfuvīnayaḥ* I. 286.  
*ādityacandrāv anilo 'nalas ca* I. 141,  
 395. Simpl. I. 182, 405.  
  
*ādanu citte tataḥ kāye* I. 126. Simpl. I.  
 166.  
*ādanu na vāpranayinām* Simpl. I. 246.  
*ādanu sāmā prayoktavyaṃ*, see *sāmna-*  
*vādanu*.  
*āpatkāle tu samprāpte* Simpl. II. 112.  
*āpadaṃ prāpnuyāt svāmī* I. 300. Simpl.  
 I. 292.  
*āpadarthe dhanam rakṣed* Simpl. I. 356;  
 III. 86.  
*āpadi yenāpakṛtaṃ*, faulty reading for  
*āpadi yenōpa*, q.v.  
*āpadi yenōpakṛtaṃ* I. 339; IV. 15.  
 Simpl. I. 336; IV. 16.  
*āpannāśāya vibudhaiḥ* Simpl. II. 171.  
*āpātamatrasaundaryaṃ* I. 388.  
*āyāti śkhalitaiḥ pādair* I. 152. Simpl.  
 I. 198.  
*āyāsasatalabdhasya* II. 126.  
*āyuh karma ca vittaṃ ca* II. 64.  
*ārādhyamāno nṛpatīḥ prayatnād* I. 273.  
*āropyate 'śmā śailāgraṃ* I. 19.  
*āvartaḥ samśayānām* I. 146. Simpl. I.  
 191.  
*āsanāc chayanād yānāt* Simpl. IV. 65.  
*āsane śayane yāne* III. 209.  
*āsannam eva nṛpatir* I. 28. Simpl. I.  
 35.  
*āstām tūvat kim anyena* IV. 48. Simpl.  
 IV. 90.  
*āharann api na svastho* I. 265.  
  
*ikṣor agrāt kramaśaḥ* II. 31.  
*icchati satī sahasraṃ* V. 62. Simpl.  
 V. 82.  
*itah sa daityaḥ prāptaśrīr* Simpl. I. 245.  
*iṣṭaṃ dadāti grhṇāti*, see *dadāti prati-*  
*grhṇāti*.  
*iha loke hi dhaninām* Simpl. I. 5.  
  
*īśvarā bhūridānena* II. 56. Simpl. II. 67.  
  
*ukto bhavati yaḥ pūrvam* I. 238. Simpl.  
 I. 244, 422.

*ucchedyam api vidvāṃso* III. 53. Simpl.  
III. 63, 145.

*utkṛipyā tittibhāḥ pādau* I. 329. Simpl.  
I. 314. Cp. *svacittakalpito garvaḥ*.

\**uttamaṃ prapīḍena* IV. 61. Simpl.  
IV. 109, 114.

*uttarād uttaraṃ vākyam* I. 46. Simpl.  
I. 60.

*uttiṣṭha kṣaṇam ekam* V. 18.

*uttiṣṭhamānas tu paro* Simpl. I. 234.

*utpatato 'py antarikṣaṃ* II. 184.

*utpatanti yad ākāśe* Simpl. II. 123.

*utsāhasaktiyutavikrama°* II. 122.

*utsāhasaktisampanno* III. 23. Simpl.  
III. 30.

*utsāhasampannam adīrghasūtraṃ* II. 113.

*utrīto 'rīhaḥ paśundpi grhyate* I. 20.  
Simpl. I. 43.

*uddhrteṣu api śāstreṣu* III. 79.

*udyateṣu api śāstreṣu*, see *uddhrteṣu api*.

*udyamena vinā rājan* Simpl. II. 132.

*udyamena hi śidhyanti* II. 139. Simpl.  
II. 131.

*udyoginaṃ puruṣasiṃham upaiti lakṣmīr*  
Simpl. I. 361; II. 130.

*unnamyōnnamya tatratva* II. 75. Simpl.  
II. 91.

*upakārād dhi lokānāṃ* II. 29. Simpl.  
II. 34.

*upakāriṣu yaḥ sādhuḥ* IV. 60. Simpl.  
I. 247; IV. 108.

*upadeśapradātīrjñāṃ* IV. 59. Simpl. IV.  
107.

\**upadeśo na dātavyo* IV. 55. Simpl.  
I. 390; IV. 97, 101.

*upadeśo hi mārkhāṇāṃ* Simpl. I. 389.

*upanatabhayair yo yo* III. 202.

*upaviṣṭaḥ sabhāmadhye* Simpl. III. 109.

\**upāyaṃ cintayed vidvān* I. 393. Simpl.  
I. 406.

*upāyānāṃ ca sarveṣāṃ* Simpl. I. 12.

*upāyena jayo yādy* Simpl. I. 209.

\**upāyena hi tat kuryād* I. 159. Simpl.  
I. 207.

*upārjitānāṃ arthānāṃ* I. 2. Simpl. II.  
150.

*upekṣitaḥ kṣiṇabalo 'pi śatruḥ* Simpl. I.  
235.

*uśanā vetti yac chāstraṃ* I. 142. Simpl.  
I. 185.

*uṣmā hi vittajo vṛddhiṃ* II. 52. Simpl.  
II. 64.

*ṛṇaśeṣaṃ agniśeṣaṃ* III. 219. Simpl.  
III. 178.

*ṛtumatyāṃ tu tiṣṭhantyaṃ* III. 187.

*ekaṃ hanyān na vā hanyād* Simpl. I.  
206.

*eka eva hitārthāya* III. 70. Simpl. III.  
80.

*ekaṃ nāma jādūtmakasya* I. 206.

*ekaṃ aśvānṛte hanti*, see *pañca paśvanṛte*  
*hanti*.

*ekaṃ utkaṇṭhaya vṛyāptam* I. 199.

*ekaṃ bhūmipatiḥ karoti* I. 223. Simpl.  
I. 240.

*ekasthāne prasūte vāg*, see *ekā prasūyate*  
*mātā*.

*ekasya karma samvīkṣya* Simpl. I. 342.

*ekasya janmano 'rthe* I. 173.

*ṛekasya dukkhasya na yāvad* II. 185.  
Simpl. II. 175.

*ṛekasyāpy atīther annaṃ* III. 147.

*ekāḥ svādu na bhūñjīta* Simpl. V. 103.

*ekākinī vanavāsiny* I. 5.

*ekāki grhasamtyaktaḥ* V. 11. Simpl.  
V. 15.

*ekā prasūyate mātā* IV. 6. Simpl. IV.  
5.

*ekena smitapāṭalādhararuo* Simpl. I.  
136.

*ekenāpi guṇavatā* Intr. Simpl. H 9, I 5.

*ekenāpi sudhūreṇa* IV. 37. Simpl. IV.  
41.

*ekesāṃ vāci śukavad anyeṣāṃ* Simpl. I.  
62.

- \**ekodārāḥ prthaggrīvā* II. 6. Simpl. V. 101, 102.  
*eko 'pi ko 'pi sevya yaḥ* III. 62.  
*eko bhāvaḥ sadā śasto* III. 56. Simpl. III. 66.  
*etadarthe kulnānām* I. 305. Simpl. I. 297.  
*etāḥ svārthaparā nāryaḥ* V. 50. Simpl. V. 65.  
*etā hasanti ca rudanti ca* I. 148. Simpl. I. 192.  
*eraṇḍabhinḍārkanalaiḥ* Simpl. I. 96.  
*†evaṃ vilāpya bahukaḥ* III. 161.  
*evaṃ ca bhāṣate lokaḥ* Simpl. V. 20.  
*evaṃ jñātvā narendreṇa* Simpl. I. 84.  
*†evaṃ uktvā sa dharmātmā* III. 150.  
*evaṃ manuṣyam apy ekaṃ* III. 47. Simpl. III. 55.  
*†eṣa śākunikāḥ sete* III. 136.  
*ehy āgaccha samāviśasanaṃ* II. 48. Simpl. I. 253; II. 60.  
*aiśvaryavanto 'pi hi nirdhanāḥ te* II. 164.  
*anteukyagarbhā bhramatīva dṛṣṭiḥ* II. 182.  
*aruṣadhārthasumantrāṇām* Simpl. I. 203.  
*kaḥ kālāḥ kāni mitrāṇi* I. 271.  
*kaccūl aṣṭādaśānyeṣu*, see *ripor aṣṭādaśāntāni*.  
*kaṇṭakasya ca bhagnasya* I. 222.  
*kathānvitāṃ satkavi°* Praśasti I.  
*kanakabhūṣaṇasaṃgrahaṇocito* I. 63. Simpl. I. 75.  
*kapinām vasayāśvānām* V. 59. Simpl. V. 79.  
*†kapotadevā sury āsa*, vol. xii, p. 49 ff.  
*kaṃalamadhunas tyaktvā* I. 290.  
*kampamānam adho 'vekṣi* I. 153. Simpl. I. 199.  
*kampaḥ svedas tathā* Simpl. HI I. 187.  
*karasādo 'mbaratyāgas* I. 137. Simpl. I. 178.  
*karṇaviṣeṇa ca bhagnaḥ* Simpl. I. 303.  
*kartavyaḥ pratidivasam prasannacittaiḥ* II. 160.  
*kartavyam eva kartavyam* I. 426.  
*\*kartavyāṇy eva mitrāṇi* II. 169.  
*kalahāntāni harmyaṇi* V. 57. Simpl. V. 76.  
*kalpayati yena vṛttim* I. 48.  
*†kaścit kṣudrasamācāraḥ* III. 121.  
*kākamāṃsam tathōcchiṣṭam* I. 302. Simpl. I. 294.  
*kāke śaucam dyūtakāreṣu satyam* I. 110. Simpl. I. 147.  
*kāce maṇir maṇau kāco* Simpl. I. 77.  
*kāmavyājam upetya*, reading of Simpl. HI for *dhyānavyājam u°*.  
*kāyaḥ saṃnihitāpāyaḥ* II. 194. Simpl. II. 177.  
*kāraṇān mitratām eti* II. 26. Simpl. II. 31.  
*kārūnyam saṃviśhāgaḥ sa* II. 20. Simpl. II. 24.  
*kārkaśyam stanayor dṛśos* I. 147. Simpl. I. 190.  
*kārttike vātha caitre ca* III. 31. Simpl. III. 38.  
*kāryasyāpekṣayā bhuktaṃ* Simpl. III. 173.  
*kāryākāryam anāryair* I. 234.  
*kāryāṇy arthāvamardena* I. 224.  
*kāryāṇy uttamadaṇḍasāhasaphalāṇy* I. 357. Simpl. I. 376.  
*kālāḥ saṃnihitāpāyaḥ*, see *kāyaḥ saṃ°*.  
*kālātikramaṇam vṛtter* I. 116. Simpl. I. 154.  
*kāḷindiyāḥ pulinendranrīḥ* I. 293.  
*kāle yathāvad adhigata°* I. 27.  
*kālo hi sakrd abhyeti* III. 117.  
*kāryasāstravinodena* II. 171.  
*kāśi vivarjayec cauryam* V. 38. Simpl. V. 52.  
*kim śakyam sumatimatāpi tatra* II. 176.  
*kim śakyam buddhimatām* I. 184.  
*kim kariṣyati pāṇḍityam* I. 384. Simpl. I. 394.  
*kim karoty eva pāṇḍityam*, see *kim kariṣyati*.



- †*kiṃ krandasi nirākṛanda* IV. 27. Simpl. IV. 29.  
*kiṃ gajena prabhinnena* I. 231.  
*kiṃ candanaik sakarpurais* II. 45. Simpl. II. 55.  
*kiṃ cintitena bahunā* II. 153.  
*kiṃ tayā kriyate dhenvā* Introd. 3. Simpl. Introd. 4.  
*kiṃ tayā kriyate lakṣmī* Simpl. II. 184; V. 37.  
*kiṃ tena jātu jātena* Simpl. I. 26.  
*kiṃ pavuruṣaṃ rakṣati yena* II. 167.  
*kiṃ bhaktendṣamarthena* I. 72. Simpl. I. 97.  
*kiṃ bhāṣitena guruṇā* I. 322.  
*kirīṭamanicitreṣu* Simpl. III. 150.  
†*kukṛtaṃ kuparijñātaṃ* V. 12. Cp. *kudṛṣṭaṃ ku°*.  
\**kudṛṣṭaṃ kuparijñātaṃ* V. 1. Simpl. V. 1, 17. Cp. *kukṛtaṃ ku°*.  
*kuputro 'pi bhavet puṃsām* V. 14. Simpl. V. 19.  
*kubjasya kiṭakhātasya* II. 84. Simpl. II. 89.  
*kurvanti tāvat prathamam* Simpl. I. 193.  
*kurvaṇa api vyalikāni*, see *anekadoṣaduṣṭo 'pi*.  
*kurvaṇa hi vaitasiṃ vṛttim*, see *kramāt vaitasa°*.  
*kulaṃ ca śīlaṃ ca* III. 191. Simpl. IV. 71.  
*kulapātanaṃ janagarhāṃ* I. 135. Simpl. I. 176.  
*kūṭalekhyair dhanotsargair* Simpl. III. 138.  
*kūrmasaṃkocam āśādy* III. 17. Simpl. III. 21.  
*kr̥taniścayino vandyās* II. 146. Simpl. II. 142.  
*kr̥tāṣṭama asatsu naṣṭaṃ* I. 243.  
*kr̥tāntapāśabaddhāṇāṃ* II. 4. Simpl. II. 5, 172; III. 169.  
*kr̥tāntavihitaṃ karma* I. 380.  
*kr̥tā bhikṣā rekair vitarati* Simpl. I. 11 (om. HI).  
*kr̥tā kasya budhah ko 'tra*, see *tasyāḥ kr̥te*.  
*kr̥te pratikṛtaṃ kuryād* V. 64. Simpl. V. 84.  
\**kr̥te viniścaye puṃsām* I. 196.  
*kr̥tyaṃ devadvijātinaṃ* III. 55. Simpl. III. 65.  
*kr̥tyākr̥tyaṃ na manyeta* Simpl. I. 277.  
*kr̥trimaṃ nāṣam āyāti* II. 25. Simpl. II. 30.  
*kr̥tvā kr̥tyavidas tīrthair* Simpl. III. 71.  
*kr̥tvāparādhaṃ naṣṭaḥ san* I. 355.  
*kr̥tsnām api dharāṃ jītvā* II. 108.  
*kr̥paṇo 'py akulino 'pi*, see *virūpo 'py aku°*.  
*kr̥mayo bhasma viṣṭhā vā* I. 351.  
*ke nāma na vinaśyanti* Simpl. IV. 86.  
*kelikḥ pradahati majjāṃ* Simpl. I. 175.  
*kevalaṃ vyasanasyōktaṃ* Simpl. II. 181.  
*ko gatvā gamasadanam* I. 320.  
*ko gr̥hṇāti phañamanim* I. 316.  
*ko 'tibhāraḥ samarthānām* I. 22. Simpl. II. 51, 121.  
*ko dhīrasya manasvinaḥ* II. 111. Simpl. II. 120.  
*kopaprasādavastūni* I. 29. Simpl. I. 36.  
*ko 'rthān prāpya na garvito* I. 109. Simpl. I. 146.  
*ko vā tasya manasvino*, see *ko dhīrasya mā°*.  
*koṣaḥkṣayo na nidrā ca* Simpl. III. 128.  
*kaṣṭheyaṃ kṛmijaṃ suvarṇam* I. 70. Simpl. I. 94.  
*kramāt vaitasavṛttis tu* III. 16. Simpl. III. 20.  
*kriyādḥhikam vā vacanādḥhikam vā* I. 55.  
*kriyāṇu yuktair nṛpa cārocakṣuṣo* I. 236.  
*kr̥ūro lubdho 'laso 'satyaḥ* III. 20. Simpl. III. 26.  
*kl̥be dhairyam*, see *kāke saucam*.  
*kleśasyāṅgam adattvā* V. 31. Simpl. V. 32.  
*kva gato mṛgo na jīvati* I. 163.  
*kva sa daśarathaḥ svarge bhūtivā* III. 232.

- kṣāṇikāḥ sarvasaṃskārā* I. 208.  
*kṣate prahārāḥ prapatanti* II. 186.  
 Simpl. II. 178; HI also IV. 88.  
*kṣāntitulyaṃ tapo nāsti* II. 162.  
*kṣīṇaḥ eravati* Simpl. HI V. 76.  
*kṣīgate nōpabhogena* II. 191.  
*\*kṣudram arthapatiṃ prāpya* III. 81.  
 Simpl. III. 91, 110.  
*kṣemyāṃ sasyapradāṃ nityaṃ* Simpl. III. 85.  
  
*khanann ākhubilaṃ śiṃhaḥ* III. 18.  
 Simpl. III. 17.  
  
*gaganam iva naṣṭatāraṃ* Simpl. V. 6.  
*gaccha dūram api yatra nandasi* I. 430.  
*gajabhujāṃgamayor api*, see *ravinīśāka°*.  
*gajavihaṃgabhujāṃgā°*, see *śaśidhvāka-rayor*.  
*gaṇḍasthale madakalo*, and *gaṇḍasthaleṣu*, see *gallasthaleṣu*.  
*gaṇḍopānte suciranibhṛtaṃ*, see *gallopānte*.  
*gatavayasām api pumsām* II. 105.  
 Simpl. I. 10.  
*gandhena gāvāḥ paśyanti* III. 58. Simpl. III. 67.  
*gargo hi pādaśucāl* Simpl. IV. 47 (om. HI).  
*gallasthaleṣu madavāriṣu* Simpl. I. 123.  
 (*gaṇḍasthaleṣu* HI.)  
*gallopānte suciranibhṛtaṃ* I. 291.  
*gavām arthe brāhmaṇārthe* Simpl. I. 205.  
*gavārthe brāhmaṇārthe ca* Simpl. I. 420; II. 104.  
*\*gavāśānānām sa vacaḥ śṛṇoti* I. 417.  
*gātraṃ saṃkucitaṃ gatir* III. 169.  
 Simpl. IV. 78.  
*gītāśāstravinodena*, see *kāvya°*.  
*guṇavattarapātreṇa* Simpl. I. 287.  
*guṇavanmītranāśena* II. 38.  
*guṇavān apy asanmantri* I. 370. Simpl. I. 384.  
*guṇālayo° py asanmantri*, see *guṇavān apy*.  
  
*†guṇāḥ saṃkhyāparityaktās* II. 47.  
 Simpl. II. 59.  
*guṇiganagananārambhe* Simpl., H Intr. 7, I Intr. 3.  
*guṇeṣu rāgo vyasaneṣu anādaro* III. 229.  
*gurur agnir dvijātīnām* I. 257.  
*guruśakāṭadhuraṃdharas* I. 16.  
*gurūṇām nāmamātre 'pi* III. 71. Simpl. III. 81.  
*guror apy avaliptasya* I. 169. Simpl. I. 306.  
*guroḥ sutām mītrabhāryām* II. 94.  
 Simpl. II. 107.  
*grādhrukāro 'pi sevyāḥ syād* Simpl. I. 302.  
*†grādhrenāpahṛtaṃ māṃsaṃ* IV. 51.  
 Simpl. IV. 93.  
*grhaṃ śatrum api prāptaṃ* Simpl. I. 289.  
*grhakṣetrapravādeṣu* III. 84.  
*grhamadhyanikhātena* Simpl. II. 149.  
*grhī yatrāgataṃ dṛṣṭvā*, see *yaś cāgate prāghuṇake*.  
*gopālena prajādhenor* Simpl. II. 218.  
*goṣṭhikakarmanīyuktaḥ* V. 23. Simpl. I. 15.  
*grāsād ardhmaṃ api grāsam* II. 55.  
 Simpl. II. 66.  
*grīṣmātapatāpto 'pi hi* I. 317.  
  
*\*catikū kṣāṭhakūṭena* I. 335. Simpl. I. 332.  
*catuḥkarno 'pi* Simpl. HI I. 96.  
*caturthopāyāsādhye tu* III. 21. Simpl. III. 27, 135.  
*catvārīha sahasrāṇi* Praśasti 7.  
*candanataruṣu bhujāṃgā* I. 277.  
*candanād api saṃbhūto* I. 399.  
*calaty ekena pādēna* I. 77.  
*cāṭataskaradurvṛttaiḥ* Simpl. I. 343.  
*cāraṇair vandibhir nīcair* V. 51. Simpl. V. 66.  
*\*citikūṃ dīpitāṃ paśya* III. 118.  
*citracātukarair bhṛtgaiv* I. 377. Simpl. I. 385.

*citrasvādūkathair*, see *citracātūkarair*.  
*citrāsvādūkathair*, see *citracātūkarair*.  
*ciraṃ dugdho 'nadvān* I. 246.

*chāyāsuptamrgaḥ śakunta°* II. 2. Simpl.  
 II. 2.

*chittvā pāśam apāśya kūṭa°* II. 67.  
 Simpl. II. 81.

*chidreṣv anarthā bahalībhavanti*, p. 251, 2.

*jananīmamo harati jātavati* I. 213.

*janitā cōpanetā ca* Simpl. IV. 66.

\**†jambuko huḍayuddhena* I. 122, 155.  
 Simpl. I. 162.

*jayanti te jināḥ*, see *te jayanti*.

*jalpanti sārḍham anyena* I. 105. Simpl.  
 I. 135.

*jātaḥ putro 'nujātaś ca* I. 385.

*jātamātram na yaḥ śatruṃ* I. 191.  
 Simpl. I. 233, 364; III. 3.

*jātasya nadīṭire* Simpl. I. 28.

*jātēti kanyā mahatīḥa cintā* I. 212.

*jānann api naro daivāt* IV. 31. Simpl.  
 IV. 35.

*jālam ādāya gacchanti* Simpl. II. 8.  
 Cp. *samhatas tu harantīme*.

*jihvā laulyapra°* Simpl. II. 3.

*jīryanti jīryataḥ keśā* V. 63. Simpl.  
 V. 16, 83.

*jīvanto 'pi mṛtāḥ pañca* I. 264. Simpl.  
 I. 266.

*jīvan naro bhadraśatāni paśyati*, p. 254, 14.

*jīvēti prabrūvan proktaḥ* I. 37. Simpl.  
 I. 53.

*jñānaṃ caksur na tu dr̥k* II. 96.

*jñānaṃ madadarpaharaṃ* I. 368.

*jñānaṃ madopasamanaṃ*, see *madādīkṣā-*  
*lanaṃ śāstraṃ*.

*jvālāsataruddhāmbaram* I. 321.

†*tatas taṃ lubdhako dr̥ṣtvā* III. 151.

†*tatas tadvacanaṃ śrūtvā* III. 141.

†*tataḥ samprasah̥dayaḥ* III. 126.

†*tato divyāmbaradhara* III. 162.

†*tato yaṣṭim śalākāṃ ca* III. 157.

†*tat tathā sādhyāmy etac* III. 148.

*tat te yuktam prabho kartuṃ*, see *tatra*  
*yuktam pra°*.

†*tatra taptvā tapo ghoram* vol. xii,  
 p. 50.

†*tatra dūvanalaṃ dr̥ṣtvā* III. 165.

*tatra yuktam prabho kartuṃ* III. 34.  
 Simpl. III. 42.

*tadarthaṃ ca kulīnānām*, see *etadartthe*  
*ku°*.

*tad daivam iti samcintya*, see *na daivam*  
*iti samcintya*.

*tanavo 'py āyatā nityam* Simpl. II. 7.

†*tapas tepe tato varṣa°* vol. xii, p. 46.

*tayā gavā kim*, see *kim tayā kṛiyate*.

*talavad dr̥ṣyate vyoma* I. 438.

†*tasmāt tvaṃ dveṣam uterjya* III. 140.

*tasmāt sarvaprayatnena trivarga°* III.  
 210.

*tasmāt sarvaprayatnena nūmāpi* IV. 46.  
 Simpl. IV. 85.

*tasmāt syāt kalaho yatra* V. 56. Simpl.  
 V. 75.

*tasmād ekāntam āśādyā* Simpl. III. 7.

*tasmād durgam dr̥ḍham kṛtvā* III. 42.  
 Simpl. III. 51.

*tasmād vivāhayet kanyām* III. 185.

†*tasmān na śocāmi* p. 151, 10 and pāda 3  
 of II. 93. Simpl. II. 105, pāda 3,  
 and p. 25, 17.

*tasmān na syāt phalaṃ yatra* III. 14.  
 Simpl. III. 18.

*tasya kathaṃ na calā* Simpl. V. 33.

†*tasya tadvacanaṃ śrūtvā* III. 143.

*tasyāḥ kṛte budhaḥ ko nu* II. 109.

*tāḍitā api daṇḍena* Simpl. IV. 89.

*tāḍito 'pi durukto 'pi* Simpl. I. 89.

*tānīndriyāny avikalāni* II. 81. Simpl.  
 V. 26.

*tāvaj janmāpi duḥkhāya* I. 263. Simpl.  
 I. 265.

*tāvāt prītir bhavel loke* II. 41. Simpl.  
 II. 47.

- tāvat syāt sarvahr̥t̥yeṣu* II. 147. Simpl. II. 143.  
*tāvat syāt suprasannāsyas*, see *tāvad eva pradhānam syāt*.  
*tāvad eva pradhānam syāt* V. 49. Simpl. V. 64.  
*tāvad bhayasya bhavayam* I. 170.  
*tāsām vākyaṇi kṛtyāni* Simpl. I. 140.  
*†tīrasām api yatrēḥ* II. 199.  
*tīryaṇam puruṣam vāpi* III. 106. Simpl. III. 116.  
*tiṣṭhan yo madhyago nityam* III. 43. Simpl. III. 52.  
*tiṣṭhen madhyagato nityam and tiṣṭhed yo madhyago*, see *tiṣṭhan yo madhyago nityam*.  
*†tīrasaḥ koṭyo 'rdhakoṭi ca* III. 164.  
*tīkṣṇopāyapṛāptigamyō* III. 223.  
*\*tulām lohasahasrasya* I. 404, 409. Simpl. I. 409, 414.  
*tulyārtham tulyasāmarthyam* Simpl. I. 248.  
*tr̥ṇāni nōnmūlayati pra°* I. 94. Simpl. I. 122.  
*tr̥ṇāni bhūmir udakam* I. 131. Simpl. I. 171.  
*tr̥ṣṇe devi namas tubhyam* II. 99. Simpl. V. 81 (cp. *lobhād eva narā mūḍhā*).  
*te jayanti jinā yeṣām* V. 9. Simpl. V. 12.  
*te dhanyās te vivekajñās* Simpl. I. 262.  
*tenāpi ca varo datto* I. 190. Simpl. I. 231.  
*\*tyaktās cābhyantarā yena* I. 260. Simpl. I. 259.  
*tyajanti mitrāni dhanena hīnam* II. 106.  
*tyajet kṣudhārtā*, see *bubhukṣitāḥ kiṃ na*.  
*tyajed ekam kulasyārthe* Simpl. I. 355; III. 84.  
*tyāgini kṛre viduṣi ca* III. 222.  
*tyāgyam na dharmyam* Simpl. I. 316.  
*trayaḥ sthānam na muñcanti* I. 160.  
*†tvayā saha mayāvaśyam* I. 282.  
*damṣṭrāviraṭaḥ sarpo* II. 70. Simpl. I. 232; II. 12, 84; III. 49.  
*dakṣiṇādīsamṛddhasya* Simpl. III. 156.  
*danḍam muktā nṛpo yo 'nyān* Simpl. III. 146.  
*dattvā tām eva yācanti*, see *dātāro 'py atra yācante*.  
*dattvāpi kanyakām vairi* Simpl. I. 276.  
*dattvā yācanti puruṣā*, see *dātāro 'py atra yācante*.  
*dadāti pratigrhṇāti* II. 39; IV. 11. Simpl. II. 45; IV. 12.  
*dadyāt sādhuḥ yaḥ niḥpade* Simpl. I. 366.  
*dantasya niṣkoṣaṇakena rājan* I. 59. Simpl. I. 71.  
*dayitajanaviprayogo* II. 179. Simpl. II. 174.  
*darśitabhaye 'pi dhātari* I. 79. Simpl. I. 104.  
*dātāro 'py atra yācante* II. 117.  
*dātā laghur api sevyo* Simpl. II. 68.  
*dānam bhogo nāśas tīro* Simpl. II. 151.  
*dānena tulyo nīdhir asti nānyaḥ* II. 131. Simpl. II. 158.  
*†dāridryarogaḍuḥkhāni* III. 139.  
*dāridryasya parā mūrtir* Simpl. II. 159.  
*dāridryāt puruṣasya bāndhava°* II. 78.  
*dāridryād dhriyam eti*, see *nirdravyo hriyam eti*.  
*dāreṣu kiṃcit puruṣasya* I. 74. Simpl. I. 100.  
*†dāvāgninēva nirdagdā* III. 134.  
*dikṣu bhūmau tathākāśe* I. 207.  
*duḥkham ātmā paricchettum* I. 323.  
*duradhigamaḥ parabhāgo* I. 333. Simpl. I. 330; V. 34.  
*durārādhyāḥ kṛiyo rājñām* Simpl. I. 67.  
*durārādhyāḥ hi rājānaḥ* Simpl. I. 64.  
*durāroham padam rājñām* Simpl. I. 66.  
*durgam trikūṭaḥ parikhā* Simpl. V. 90.  
*durgasthā api vādhyante* Simpl. III. 144.  
*durjanagamāyā nāryaḥ* I. 272. Simpl. I. 278.

- durjanaḥ prakṛtiṃ yāti* I. 240.  
*durdīvasa ghanatīmire* III. 177. Simpl.  
 IV. 53. (Cp. the following stanza.)  
*durdīvasa 'sitapakṣe* I. 133. Simpl. I.  
 173. (Cp. the preceding stanza.)  
*durmantrān nṛpatir vinasatyati* I. 129.  
 Simpl. I. 169.  
*durmantrināṃ kam upayānti* III. 211.  
 Simpl. HI III. 160.  
*durlabhā strīva cittena* Simpl. III. 149.  
*duṣṭabuddhir abuddhiś ca* and *duṣṭa-*  
*buddhir dharmabuddhir*, see *dharmabuddhir* *abuddhiś ca*.  
*duṣṭapṛāpyāni bahūni* Simpl. V. 28.  
*dūtāṃ vā lekham* vā III. 75.  
*dūta eva hi saṃdadhyād* III. 76.  
*dūramārgaśramaśrāntaṃ*, see *dūrāyātāṃ*.  
*dūrasthānām avidyānāṃ* Simpl. IV. 72.  
*dūrasthām api yena paśyasi* I. 205.  
*dūrād ucchṛitapāṇir ārdra*° I. 285.  
*dūrāyātāṃ pathaśrāntaṃ* IV. 4. Simpl.  
 IV. 4.  
 †*devo 'pi taṃ laṅghayitum*, p. 151,8 and  
 pāda 2 of II. 93. Simpl. II. 106,  
 pāda 2, and p. 25,16.  
*deśaṃ kālāṃ kṛyāṃ* I. 258.  
*deśam uterjya jīvaṃti*, see *trayaḥ sthānaṃ*  
*na muñcanti*.  
*deśānām upari kṣmāpā* I. 117. Simpl.  
 I. 155.  
*deśāntareṣu bahuvīdhabhāṣā*° Simpl. I.  
 397.  
*daṇḍasya pātratām eti* Simpl. II. 97.  
*daivavaśād upapanne* I. 4.  
*doṣaṃ ārtto janaḥ kṛtsnaṃ* Simpl. III.  
 163.  
*dauṛgatyāṃ dehināṃ dukkham* Simpl.  
 II. 96.  
*daurbhāgyāyatanāṃ dhiyo* II. 85.  
*dyūtaṃ yo yamadūtābhaṃ* I. 45. Simpl.  
 I. 58.  
*dravyaprakṛtikīno 'pi* I. 33. Simpl. I. 48.  
*dvandvālāpasabheśaja*° I. 25.  
*dvāv upāyāv iha proktau* Simpl. II. 163.  
*dviguṇaṃ triguṇaṃ vittāṃ* V. 26. Simpl.  
 I. 18.  
*dvijihvam udvegakaraṃ* I. 397.  
*dvidhākūraṃ bhaved yānaṃ* III. 30.  
 Simpl. III. 37.  
*dvipāśvīṣasīmṛhāni*° I. 364.  
*dvīṣaddveṣaparo nityam* I. 42. Simpl.  
 I. 57.  
*dvīṣāśvīṣasīmṛhāni*°, see *dvipāśvīṣa*°.  
*dvīpād anyasmād api* II. 154.  
*dvēṣidveṣaparo nityam*, see *dvīṣaddveṣa-*  
*paro nityam*.  
 †*dvāvidhībhāvasaṃśṛitas tvaṃ* III. 57.  
*dhanadasya tatthaiva vajriṇaḥ* I. 433.  
*dhanavān duṣkṛtino 'pi* II. 104.  
*dhanavān matimān kiṃ*, see *sadhana*  
*iti ko*.  
*dhanādikeṣu vidyante* Simpl. HI II.  
 132.  
*dhanāyās tāta na paśyanti* II. 43 (see *para-*  
*hastagatāṃ bhāryāṃ*). Simpl. V. 78.  
*dhanāyās te ye na*, see *dhanāyās tāta na*.  
 \**dharmabuddhir abuddhiś ca* I. 389.  
 Simpl. I. 396.  
*dharmasatyavīhinena* III. 19. Simpl.  
 III. 25.  
*dharmārthaṃ yatatām apīha* Simpl. I.  
 371.  
*dharmārthaṃ yasya vittehā* Simpl. II.  
 157.  
*dharṣaṇāṃ marṣayed yo 'tra* V. 60.  
 Simpl. V. 80.  
*dhaḥvalāṇy ālapatrāṇi* Simpl. I. 42.  
*dhairyaṃ hi kṛyāṃ satatāṃ* I. 216.  
*dhyānavyūjam upetya* Simpl. V. 14.  
*na kasyacit kaścīd iha* I. 18.  
 †*na kṛyāṃ adya me nātha* III. 159.  
 \*†*na kiṃ dadyān na kiṃ kuryāt* IV. 41.  
*na kuryān naranāthasya* I. 43.  
*na kaulīnyān na sauhārdān* Simpl. I. 116.  
*nakraḥ svasthānam āśādy* III. 38.  
 Simpl. III. 46.

- na kṣudhā pīḍyate yas tu* Simpl. I. 90.  
*nakhināṃ ca nadīnāṃ ca* I. 52.  
*na gajānāṃ sahasreṇa* I. 187. Simpl.  
 I. 228; II. 13.  
*na garvaṃ kurute nāne* Simpl. HI I. 88.  
 †*na grhaṃ grhaṃ ity āhur* III. 130.  
 Simpl. IV. 81.  
*na gopradānaṃ na mahāpradānaṃ* I. 298.  
 Simpl. I. 290.  
 \**nagnaḥ śravanako dagdhaḥ* I. 378.  
*na ca cchidraṃ vinā śatrur* Simpl. III.  
 124.  
*na candreṇa na cauṣadhya* Simpl. I. 380.  
*na ca svalpakṛte bhūri*, see *na sa sval-*  
*pakṛte bhūri*.  
*na jātu samanaṃ yasya*, see *prayāty*  
*upaśamaṃ*.  
*na tac chastrair na nāgendrair* Simpl. I.  
 124.  
*na tat svarge 'pi saukhyam syād* Simpl.  
 V. 49.  
 †*na tathā karinā yānaṃ* III. 214.  
*na tathā bādhyate loke* II. 74. Simpl.  
 II. 88.  
*na tādṛg jāyate saukhyam* III. 82.  
 Simpl. III. 92.  
*na tām sutīrthais tapasā*, see *yān yajña-*  
*samghais tapasā ca lokān*.  
*na te kimpid akartavyam* II. 100.  
*na tv avijñātaśilasya*, see *na hy avi-*  
*jñāta°*.  
*na dadāti yo na bhuṅkte* II. 127.  
*na dānatulyo vidhir asti*, see *dānena*  
*tulyo*.  
*nadināṃ ca kulānāṃ ca* Simpl. IV. 49.  
*na dīrghadarśino yasya* III. 196. Simpl.  
 III. 167.  
*na durjano vairam iti prakupyati* I. 239.  
*na devā yaśtim ādāya* Simpl. III. 182.  
 (See the following stanza.)  
*na devāḥ śastram ādāya* Simpl. III. 183.  
 (See the preceding stanza.)  
*na daivam iti saṃcintya* II. 145. Simpl.  
 II. 140.  
 \**na pūjayati yo garvād* I. 100. Simpl.  
 I. 130.  
*na pṛcched gotracaraṇam* IV. 3. Simpl.  
 IV. 3.  
*na prajñayā visārinyā*, see *prajñayāti-*  
*visārinyā*.  
*na badhyante hy aviśvastā* I. 88. Simpl.  
 I. 114; II. 40.  
*na bhaktiyā kasyacit ko 'pi* I. 407. Simpl.  
 I. 412.  
*namati vidhivat pratyutthānaṃ* I.  
 287.  
*na manusyaprakṛtinā* I. 431.  
 †*na mayā tava hastāgrām* II. 54.  
*na mātari na dāreṣu* II. 190.  
 †*na me dhanur nāpi ca* II. 60.  
*na yajñasaṃghair api*, see *na tām sutīr-*  
*thais tapasā*.  
*na yajvāno 'pi gacchanti* I. 308. Simpl.  
 I. 300.  
*na yatra śakyate kartuṃ* IV. 62. Simpl.  
 IV. 11.  
*na yatrāsti gatir vāyo* V. 35. Simpl.  
 V. 48.  
*na yasya ceṣṭitam vidyān* I. 261. Simpl.  
 I. 261.  
*na yasya śakyate kartuṃ*, see *na yatra*  
*śakyate kartuṃ*.  
*na yād apetaṃ pravādanti yuddham* I.  
 434.  
*na yojanaśataṃ dūraṃ* II. 98.  
*narakāya matīs te cet* II. 51. Simpl.  
 II. 63.  
*narapatihitakartā dveṣyatām* I. 101.  
 Simpl. I. 131.  
*narāṇāṃ nāpito dhūrtaḥ* III. 66. Simpl.  
 III. 76.  
*narādhipā nīcamatānuvartino* I. 369.  
 Simpl. I. 383.  
*narendrā bhūyiṣṭhaṃ guṇavati* I. 294.  
*na vadhyate hy aviśvastō and na va-*  
*dhyante hy a°*, see *na badhyante hy a°*.  
*navanītasamāṃ vāṇīm* I. 394. Simpl.  
 I. 407.

- na vittam darśayet prājñāḥ* Simpl. I. 400.  
*na vinā pārthivo bhṛtyair* I. 68. Simpl. I. 79.  
*na vibhāvyanṭe laghavo* V. 6. Simpl. V. 7.  
*nā viśvaset pūrvavirodhitasya* III. 1. Simpl. III. 1.  
*na viśvased aviśvaste* IV. 12. Simpl. II. 39; IV. 13.  
*na viśvāsam vinā śatrur* II. 33. Simpl. I. 115; II. 33.  
*na śailaśṛṅge kamalaṃ prarohati* I. 278.  
*naśyati vipulamater api*, see *vipulamater api naśyati*.  
*naśyanti guṇā guṇināṃ* I. 242.  
*naṣṭam apātre dānaṃ* I. 244.  
*naṣṭam mṛtam atikrāntam* I. 336. Simpl. I. 333.  
*na sa svalpakṛte bhūri* IV. 25. Simpl. I. 19.  
*na sā vidyā na tad dānaṃ* Simpl. I. 4.  
*†na sā śrīṭy abhimantavyā* III. 133.  
*na suvarṇaṃ na ratnāni* Simpl. IV. 74.  
*na so 'sti puruṣo rājñāṃ* I. 226. Simpl. I. 241.  
*na smaranty aparādhānāṃ* I. 279.  
*na svalpam apy adhyavasūyabhrōḥ* II. 116.  
*na svalpasya kṛte bhūri*, see *na sa svalpa-kṛte bhūri*.  
*na hi tad vidyate kiṃcid* V. 19. Simpl. I. 2.  
*na hi bhavati yan na bhāvyaṃ* II. 8, 134. Simpl. II. 9, 124.  
*na hi viśvasanāyaṃ syāt* III. 87.  
*\*na hy avijñātāśilāya* I. 256. Simpl. I. 252.  
*\*†nāksamāo cāṇḍilīmātā* II. 53. Simpl. II. 65, 78.  
*nāgnis tṛpyati kṣāṭhānām* I. 106. Simpl. I. 137.  
*nādechādāyati kaupinaṃ* III. 89. Simpl. III. 97.  
*nājnātabalavīryeṣu* I. 57.  
*nātiprasaṅgaḥ pramadāsu kāryo* I. 144. Simpl. I. 187.  
*nātyuccam merusikkharaṃ* II. 123.  
*\*nānāmyaṃ nāmyate dāru* I. 383. Simpl. I. 386.  
*nānyad gītād varam loke* V. 43. Simpl. V. 57.  
*nāprṛtas tasya tad brūyād*, see *apṛṛtas tasya tad brūyād*.  
*nābhakṣyaṃ bhakṣayet prājñāḥ* I. 304. Simpl. I. 296.  
*nābhikṣeko na saṃskāraḥ* I. 6.  
*nābhyyutthānakriyā yatra* II. 50. Simpl. II. 62.  
*nāmṛtaṃ na viṣaṃ kiṃcid* IV. 29. Simpl. IV. 32.  
*nāvidagdhaḥ priyaṃ brūyāt* II. 37. Simpl. I. 164. (Cp. *niṣpṛho nādhi-kārī syān*.)  
*nāśayitum eva nīcaḥ* I. 366. Simpl. I. 363, 382.  
*nāśnāti sevayutsukyād* Simpl. I. 267.  
*nāśmā kṣācid agamyo 'sti* Simpl. I. 143.  
*nāsty ārogyasamaṃ mitraṃ* I. 161.  
*nikṣepe gṛhapatite* V. 22. Simpl. I. 14.  
*nijasthānasthito 'py ekaḥ* III. 41. Simpl. III. 50.  
*nityaṃ narendrabhavana* I. 26.  
*nityodyatasya puruṣasya bhaved* I. 195.  
*nīpānam iva maṇḍūkāḥ* II. 112.  
*nimittam uddiśya hi yaḥ prakupyati* I. 274. Simpl. I. 283.  
*niratīsaṃ garimānaṃ* Simpl. I. 30.  
*nīrodhāt cetaso 'kṣāni* Simpl. II. 154.  
*nīrdogaṃ api vittādhyam* Simpl. II. 117.  
*nīrdraṇyo hriyam eti* II. 86.  
*nirviṣeṣaṃ yadā svāmī* I. 66. Simpl. I. 78.  
*nirviṣeṇāpi sarpeṇa* Simpl. I. 204; III. 87.  
*†nīścitya prathamāṃ vācam* Simpl. III. 3.  
*nīstabdhāṃ hrdayaṃ kṛtvā*, see *nīstrīm-ṣaṃ hrdayaṃ kṛtvā*.

- nistrīṃsaṃ hṛdayaṃ kṛtvā* I. 352. Simpl.  
 I. 367.  
*nīḥsarpe baddhasarpe vā* III. 226.  
*nīḥpṛho nādhikāri syān* I. 124. (Cp.  
*nāvidagdhakḥ priyaṃ brūyāt.*)  
*†nītiśāstrārthataattvajño* III. 73.  
*nūnaṃ tasyāśyapuṭe* I. 401.  
*†nūnaṃ mama nṛsaṃsasya* III. 154.  
*nṛpaḥ kāmāsakto gaṇayati na* I. 253.  
*nṛpadīpo dhanasnehaṃ* I. 180. Simpl.  
 I. 221.  
*naṭtan mitraṃ yasya kopād* I. 209.  
*†naṭva kaścit suhṛt tasya* III. 122.  
*nōnmayūkkena ratnena* I. 360.  
*nōpakāraṃ vinā prītiḥ* II. 40. Simpl.  
 II. 46.  
*pañca paśvanṛte hanti* III. 98. Simpl.  
 III. 108.  
*pañcāśṭyadhikam hy etad* V. 42. Simpl.  
 V. 56.  
*†pañjarasthā tataḥ śrutvā* III. 132.  
*paṭur iha puruṣaḥ parākrame* II. 120.  
*\*paṇḍito 'pi varam śatrur* I. 418, 421.  
 Simpl. I. 417.  
*paṇyānām gāndhikam paṇyam* V. 24.  
 Simpl. I. 18.  
*patati kadācin nabhasaḥ* V. 29. Simpl.  
 V. 29.  
*†pativratā patiprāṇā* III. 131.  
*paradeśabhuṣād bhūtā* Simpl. I. 321.  
*paradoṣakathāvicakṣaṇaḥ* I. 400.  
*paraparivādāḥ pariśadi* III. 102.  
*\*parasparasya marmāṇi* III. 172.  
*\*parasya pīḍanaṃ kurvan* I. 353. Simpl.  
 I. 368.  
*parahastagatām bhāryām* V. 58. (See  
*dhanyās tāta na paśyanti.*)  
*parākramaparāmārṣa°* Simpl. III. 152.  
*parāṇmukhe 'pi daive 'tra* Simpl. I. 360.  
*parāṇmukhe vidhau pumām* II. 9.  
 Simpl. II. 10.  
*paricītam āgacchantam* Simpl. I. 16.  
*parivartini saṃsāre* Simpl. I. 27.  
*paruṣe hitam anvesyaṃ* I. 372.  
*pareṣām ātmanaś caiva* III. 80.  
*parokṣe guṇahantāraṃ* I. 284.  
*†parjanyaśya yathā dhārā* II. 46.  
 Simpl. II. 58.  
*parnaśabdāpi śrutvā* Simpl. III. 132.  
*paryāṇkeṣv āstaraṇaṃ* I. 134. Simpl.  
 I. 174.  
*†paryāṇaṃ prthivīm sarvām* I. 281.  
*paryanto labhyate bhūmeḥ* I. 95.  
*paśya karmavaśāt prāptam* II. 138.  
 Simpl. II. 129.  
*paśya dānasya mūhātmyam* Simpl. II. 48.  
*pādāhato 'pi dṛḍhadanḍa°* Simpl. I. 304.  
*pāparaddhivad adharmena* I. 99. Cp.  
*ākheṭakasya dharmena.*  
*pitā vā yadi vā bhrātā* I. 428. Simpl.  
 I. 423.  
*pitur grheṣu and pitur grhe tu, see pitr-*  
*veśmani yā kanyā.*  
*pitṛpaitāmahaṃ sthānām* Simpl. I. 365.  
*pitṛveśmani yā kanyā* III. 188.  
*pitāṃ durgandhi toyam* II. 102.  
*piyūṣam iva saṃtoṣam* Simpl. II. 153.  
*pumām asamarthānām* Simpl. I. 324.  
*putrād api priyataraṃ* Simpl. II. 49.  
*punaḥ pratyupakārāya* Simpl. I. 338.  
*purā guroḥ sa°* I. 189. Simpl. I. 230.  
*pulākā iva dhānyeṣu* III. 90. Simpl.  
 III. 98.  
*pūjyate yad apūjyo 'pi* Simpl. I. 7.  
*pūjyo bandhur api priyo* I. 230.  
*pūrṇāpūrṇe* V. 21 (HI V. 20).  
*\*†pūrvam tāvad ahaṃ mūrkhō* III. 193.  
*\*pūrvam eva mayā jñātam* I. 82. Simpl.  
 I. 108.  
*pūrve vāyasi yāḥ śāntaḥ, see prathame*  
*vāyasi.*  
*\*prcchakena sadā bhāvyaṃ* V. 70. Simpl.  
 V. 93, 94.  
*prstāprstā narendreṇa* I. 437.  
*paśuṃyamaṭrakulaḥ* I. 422.  
*paṇḍityaḥ katham anyadā°* II. 3. Simpl.  
 II. 4.



- \**pracohannam kila bhoktavyam* I. 344.  
*prajā na rañjayed yas tu* III. 228.  
*prajānām dharmaṣaḍbhāgo* Simpl. I. 344.  
*prajānām pālanam śasyam* Simpl. I. 217.  
*prajāpīdanasamtāpāt* Simpl. I. 345.  
*prajāñyātivivāṣṛiṇyā* I. 387.  
*pranāmya vighnahanātāram* Simpl. H, Intr. 3 (om. I).  
†*pratāpayasva viśrabdhām* III. 145.  
*pratidinam upaiti vilayam* V. 4. Simpl. V. 4.  
*pratidivasam yāti layam*, see *pratidinam upaiti vilayam*.  
*pratyakṣam yasya yad bhuktaṁ* III. 85. Simpl. III. 94.  
*pratyakṣaram pratipadam* Prasasti 3.  
\**pratyakṣe 'pi kṛte pāpe* III. 174. Simpl. IV. 48, 54.  
*pratyantaram na punar* Prasasti 6.  
*pratyādiṣṭaḥ puruṣas* I. 254.  
*pratyāsattiṁ vrajati puruṣo* I. 269.  
*prathame vayasi yaḥ śāntaḥ* I. 125. Simpl. I. 165.  
*prabhuprasādajam vittam* I. 38. Simpl. I. 54.  
*prabhoḥ prasādam anyasya* Simpl. I. 286.  
*pramāṇād adhikasyāpi* Simpl. I. 327; III. 29.  
*pramāṇābhyadhikasyāpi*, see *pramāṇād adhikasyāpi*.  
*pramāḍinām tathā caurā* I. 118. Simpl. I. 156.  
*prayāty upaśamanam yasya* III. 26. Simpl. III. 33.  
*praviralam*, see *aviralam*.  
*prasannavadano hr̥ṣṭaḥ* I. 154. Simpl. I. 200.  
*prasaratī matih kāryārambhe* III. 221. Simpl. III. 180.  
*prajāpatye śakate bhinne* Simpl. I. 212.  
*prājñaiḥ snigdhair upakṛtam*, see *bhāva-snigdhair u°*.  
*prānavad rakṣayed bhṛtyān*, see *rakṣed bhṛtyān yathā prānān*.  
*prānavyaye samutpanne* II. 174. Simpl. II. 168.  
*prānātyaye samutpanne*, see *prānavyaye*.  
\**prāptam artham tu yo mohāt* IV. 1.  
*prāptavidyārthasālpānām* Simpl. I. 399.  
\*†*prāptavyam artham labhate* II. 93; pāda 1 also pp. 147, 10. 21; 149, 9. 15; 150, 1; 151, 6. Simpl. II. 105, 106, 109; pāda 1 also pp. 23, 6; 24, 6. 10. 18; 25, 15.  
*prāptavyo niyatibalāśrayeṇa* II. 152.  
*prāpte bhaye paritrāṇam*, see *śokārati-bhayatrāṇam*.  
*prāpto bandhanam apy ayaṁ* Simpl. II. 184.  
*prāyeṇdra kulānvitam kukulajāḥ* I. 410. Simpl. I. 415.  
*prārabhyate na khalu vighnabhayena* Simpl. III. 177.  
*prāleyaleśamiśre* I. 318.  
*prāhuk sāptapadam maitram* Simpl. IV. 106.  
*priyam vā yadi vā dveṣyam*, see *priyo vā. priyā hitās ca ye rājñām* I. 31.  
*priyo vā yadi vā dveṣyo* IV. 2. Simpl. IV. 2; HI also I. 225.  
*prītiṁ nirantarām kṛtvā* II. 42. Simpl. II. 50.  
*prerayati param anāryaḥ* I. 255.  
*proktaḥ pratyuttaram nāha* I. 39.  
*phalaktinam nr̥paṁ bhṛtyāḥ* I. 114. Simpl. I. 152.  
*phalārthā nr̥patir lokān* I. 178. Simpl. I. 220, 347.  
*phalārthā pārthivo lokān*, see *phalārthā nr̥patir lokān*.  
*balavantam ripuṁ dr̥ṣṭvā* III. 36. Simpl. I. 311; III. 44, 127.  
*balindāpi na bādhyante* III. 44. Simpl. III. 53.

- balinā saha yoddhavyam* III. 18. Simpl.  
 III. 23.  
*baligāsā samākrānto* III. 15. Simpl.  
 III. 19.  
*baligāsā kīnabalo virodham* III. 115.  
 Simpl. III. 126.  
*baligāsī prāṇamatām* III. 5. Simpl.  
 III. 8.  
*balotkatēna duṣṭena* III. 29. Simpl.  
 III. 36.  
*balopapaṇno 'pi ki* III. 101. Simpl.  
 III. 113.  
 \**bahavaḥ paṇḍitāḥ kṣudrāḥ* I. 297.  
 Simpl. I. 288.  
 \**bahavo na virodhavyā* III. 109.  
*bahavo 'balavantaś ca*, see *bakubuddhi°*.  
*bakudhā bakubhiḥ sārḍham* III. 67.  
 Simpl. III. 77.  
 \**bakubuddhisamāyuktāḥ* III. 104. Simpl.  
 III. 114, 118.  
*bahūnām apy asāraṇām* I. 334. Simpl.  
 I. 331.  
*bālasyāpi raveḥ pādāḥ* I. 331. Simpl.  
 I. 328.  
*buddhimān anurakto 'yam* I. 64.  
*buddhir yasya balam tasya*, see *yasya buddhir ba°*.  
*buddhir yā sattvarahitā* I. 363.  
*buddher buddhimatām loke* Simpl. V. 47.  
*buddhau kaluṣābhūṭāyām* Simpl. III. 184.  
 †\**bubhukṣitāḥ kiṃ na karoti* IV. 14, 28.  
 Simpl. IV. 15, 30.  
*brhaspater api prājñas*, see *mahāmātir api prājño*.  
*brakmaghne ca surāpe ca* I. 248; IV.  
 10. Simpl. III. 157; IV. 10.  
*bhaktam śaktam kulīnam ca*, see *śaktam bhaktam*.  
*bhaktānām upakāriṇām* Simpl. I. 284.  
 \**bhaksayitvā bahūn matsyām* I. 165.  
 Simpl. I. 210.  
*bhaksyām bhaksayatām śreyo* Simpl.  
 IV. 59.  
*bhagnāsasya karaṇḍapiṇḍitatanor* II.  
 159.  
*bhājenmānādhikam vāsam*, see *śrayenmā°*.  
 †*bhādra susvāgataṃ te 'stu* III. 142.  
*bhāyatrasto naraḥ svāsam* Simpl. II. 162.  
*bhāyam atulam gurulokāt* Simpl. V. 31.  
*bhāyasamprastamanasām* III. 195. Simpl.  
 III. 165.  
*bhāye vā yadī vā harṣe* Simpl. I. 109.  
*bhartuś cintānurvartitvaṃ* Simpl. I. 69.  
*bhāvane 'tithayo yasya* Simpl. II. 16.  
*bhāvasnigdhair upakṛtam api* I. 225.  
 Simpl. I. 285.  
*bhinatti samyak prahito* I. 349.  
*bhinmasvaramukhavarṇaḥ* I. 151. Simpl.  
 I. 197.  
*bhitabhītaḥ purā śatrur* Simpl. II. 44.  
 \**bhūtān yo nānugrṇāti* III. 119.  
*bhūmikṣaye*, see *bhūmyekadeśasya*.  
*bhūmir mitram hiranyam* I. 185; III.  
 12. Simpl. I. 226; III. 16.  
*bhūmyekadeśasya gūṇānvitasya* I. 427.  
 Simpl. HI I. 395.  
*bhūṣayyā brahmacaryam ca* I. 267. Simpl.  
 I. 269.  
*bhṛtyāparādhājo dāṇḍaḥ* Simpl. I. 354.  
*bhṛtyair vinā svayam rājā* Simpl. I. 80.  
*bhedanamātrakuśalas*, see *paśuṇyamātra°*.  
*bhedayec ca balam rājā* Simpl. III. 189.  
*bhoginaḥ kañcukāsaktāḥ* I. 50. Simpl.  
 I. 65.  
*bhojanācchādanam dadyād* V. 47. Simpl.  
 V. 62.  
*maṇikanakaviḥṣaṇā yuvatyo* I. 313.  
 †*maṇḍūkā vividhā hy etacchala°* III. 215.  
*mattebhakumbhaparīṇāhīni* I. 203.  
*mattebhakumbhavidalana°* I. 319.  
*matsyo matsyam upādatte* Simpl. III.  
 154.  
*madādikṣālanam sāstram* I. 367.  
*madonmattasya bhūpasya* I. 121. Simpl.  
 I. 161.

- madyam yathā dvijātīnām* Simpl. IV. 58.  
*madhu tiṣṭhati vāci yoṣitām* I. 145. Simpl. I. 188, 189.  
*manave vācaspataye* Simpl. H, Intr. 2 (om. I).  
*manasāpi svajātyūnām* I. 307. Simpl. I. 299.  
*manasā sarvalokānām* Simpl. III. 148.  
*mantrinām ihinnasamdhāne* I. 97. Simpl. I. 127, 381.  
*mantrirūpā hi ripavaḥ* III. 197. Simpl. III. 168.  
*mantrē tīrthe dvije* Simpl. V. 105.  
*†mayi tvatpādapatite* IV. 7. Simpl. IV. 7.  
*marṣayed dharṣaṇām yo'tra*, see *dharṣaṇām marṣayed yo'tra*.  
*malinamadhnunas tyaktvā*, see *kalama-madhnunas tyaktvā*.  
*mahatām yo'parādhyata* Simpl. I. 307.  
*mahatāpy arthasāreṇa* II. 35. Simpl. II. 42.  
*mahatā sparḍhamānasya* Simpl. I. 373.  
*mahato 'pi kṣayam labdhvā* Simpl. I. 374.  
*mahattvam etan mahatām* III. 218. Simpl. III. 176.  
*mahājanasya samparkaḥ* III. 51. Simpl. III. 61.  
*mahān apy ekako vṛkṣaḥ* III. 45. Simpl. III. 54, 60.  
*mahānta eva mahatām* V. 32. Simpl. V. 35.  
*mahān prañunno na jahāti* I. 376.  
*mahāmatir api prajāno* Simpl. I. 115; II. 37. (Cp. *na viśvāsam vinā śatrur.*)  
*mā gāḥ khaleṣu viśvāsam* I. 398.  
*†mā cāsmāi tvam kṛthā dveṣam* III. 138.  
*mātā caiva pitā caiva* Simpl. IV. 70 (om. HI).  
*mātāpy ekā pitāpy eko* I. 416.
- mātā yasya grhe nāsti* IV. 44. Simpl. IV. 83.  
*mātrulyaguno jātas* I. 386.  
*mātrvat paraḍārāni* I. 390. Simpl. I. 402.  
*mā tv avijñātakūlāya*, see *na hy avi-jñātā°*.  
*mānam udvahatām pumsām* II. 83.  
*mānād vā yadi vā lobhāt* III. 97. Simpl. III. 107.  
*mānuṣāṇām ayaṁ nyāyo*, see *mānuṣāṇām pramāṇam syād*.  
*mānuṣāṇām pramāṇam syād* III. 86. Simpl. III. 95.  
*†māno darpas tv ahaṁkāraḥ* III. 160.  
*māno vā darpo vā* V. 3. Simpl. V. 3.  
*māndhātā kva gatas trilokavijayi* III. 233.  
*mā bhavatu tasya pāpaṁ* I. 402.  
*māyayā śatravaḥ sādhyā* III. 24. Simpl. III. 31.  
*mitram vyasanasaṁprāptam*, see *dhanyās tāta na paśyanti*.  
*mitram kōpi na kasyāpi* Simpl. II. 113.  
*†mitram cāmītratām yātām* IV. 53. Simpl. IV. 95.  
*mitradrohi kṛtaghnaḥ ca* Simpl. I. 421.  
*mitrarūpā hi ripavaḥ* III. 178.  
*mitravān sādhyet kārṣyam* II. 21. Simpl. II. 25.  
*\*mitrāṇām yo hitam vākyaṁ*, see *mitrāṇām hita°*.  
*\*mitrāṇām hitakāmānām* I. 325. Simpl. I. 315.  
*mitrārthe bāndhavārthe ca* Simpl. I. 317.  
*\*muñca muñca pataty eko* Simpl. IV. 62, 63.  
*muhur vighnitakarmāṇam* Simpl. I. 387.  
*mūrkhāṇām paṇḍitā dveṣyā* I. 411. Simpl. I. 416.  
*mūrkheṇa saha vāso 'pi* I. 413.  
*mūrtam lāghavam evaṁtad* Simpl. II. 99.  
*mūlabhṛtyoparodhena* I. 237.

- mūṣikī grhajātāpi* I. 71. Simpl. I. 95.  
*mṛgā mṛgaḥ saṅgam anuvrajanti* Simpl. I. 282.  
*mṛtaḥ prāpsyati vā svargaṃ* I. 312. Simpl. I. 309.  
*mṛtānām svāmīnaḥ kurye*, see *sthitānām svā°*.  
*mṛtaiḥ saṃprāpyate svargo*, see *mṛtaḥ prāpsyati vā svargaṃ*.  
*mṛto daridraḥ puruṣo* Simpl. II. 94.  
*mṛtyor atyugradamśtrasya*, see *mṛtyor vōgra°*.  
*mṛtyor vōgradaṇḍasya* III. 25. Simpl. III. 32.  
*mṛtyor bilheṣi kiṃ bāla* Simpl. I. 419.  
*mṛdunāḍisuvṛttena*, see *mṛdunāpi sugandhena*.  
*mṛdunāpi sugandhena* I. 270. Simpl. I. 271.  
*mṛdunā salīlena khanyamānāny* I. 310.  
*mṛdghaṭa iva sukhabhedyo* II. 30.  
*meghacchāyā khalapṛitir* II. 125. Simpl. II. 114.  
*†mesena sūpakārāṇām* V. 55. Simpl. V. 74.  
*maulābhṛtyoparodhena*, see *mūlabhṛ°*.  
*ya upekṣeta śatruṃ svam* III. 2. Simpl. III. 2.  
*†yaḥ karoti naraḥ pāpaṃ* III. 152.  
*yaḥ kṛtvā sukrtaṃ rūjño* Simpl. I. 86.  
*yac ca vedeṣu śāstreṣu* III. 176. Simpl. IV. 52.  
*yac chakyaṃ grasitum grāsaṃ* IV. 20. Simpl. IV. 22, 113.  
*yacchañ jalām api jalado* II. 57. Simpl. II. 71.  
*yaj jīvyate kṣaṇam api* Simpl. I. 24.  
*yato 'tra kṛtrimāṃ mitraṃ* II. 189.  
*yatnād api kaḥ paśyec* I. 382. Simpl. I. 408.  
*yatra deśe 'thavā sthāne* I. 405. Simpl. I. 410.  
*yatra na syāt phalaṃ bhūri* I. 186. Simpl. I. 227.  
*yatra śrī yatra kitavo* V. 48. Simpl. V. 63.  
*yatra svāmī nirviṣeṣaṃ*, see *nirviṣeṣaṃ yadā svāmī*.  
*yatrākṛtis tatra guṇā vasanti* I. 198.  
*yatrāhaṃkārayuktena* I. 406. Simpl. I. 411.  
*yatrōtsūhasamālambo* II. 144. Simpl. II. 139.  
*yatsakāśān na lābhaḥ syāt* II. 77. Simpl. II. 93.  
*yathā kākayavāḥ proktā* II. 72. Simpl. II. 86.  
*yathā gaur duhyate kālē* I. 179. Simpl. I. 222.  
*yathā chāyātapan nityaṃ* II. 136. Simpl. II. 127.  
*yathā dhenusahasreṣu* II. 135. Simpl. II. 125.  
*yathā nēcchati nīrogaḥ*, see *yathā vāñchati*.  
*yathā bījāṅkurāḥ sūkṣmaḥ* I. 181. Simpl. I. 223, 348.  
*yathāmiṣaṃ jale matsyair* Simpl. I. 401; II. 116.  
*yathā yathā prasādena* I. 375.  
*yathā vāñchati nīrogaḥ* I. 90. Simpl. I. 118.  
*†yathā vātavidhūtasya* II. 177, 178.  
*yathā hi malinair vastrair* IV. 26. Simpl. IV. 28.  
*yathāśkenā na hastena* II. 137. Simpl. II. 128.  
*yad akāryam akāryam eva tan* I. 425.  
*yad antas tan na jihvāyām* IV. 47. Simpl. IV. 88.  
*yad apasarati meṣaḥ* III. 35. Simpl. III. 43.  
*yadarthe bhrātaraḥ putrā* V. 52. Simpl. V. 69.  
*\*†yadarthe svakulaṃ tyaktaṃ* IV. 40.

- Simpl. IV. 102, 103 (om. in HI in both places).
- yad asatyaṃ vaden martyo Simpl. I. 256.
- †yad asmatīyaṃ na hi p. 151, 12, and pāda 4 of II. 93. Simpl. II. 105, pāda 4, and p. 25, 18.
- yadā yadā prasādena, see yathā yathā pra°.
- yadā hi bhāgyakṣayaṃ pṛditam II. 79.
- yadi janmajarāmaraṇam na bhaved II. 198.
- yadi na syān narapatiḥ Simpl. III. 73.
- yadi bhavati daivayogāt, see yady api na bhavati.
- yadi rohinīyāḥ śakataṃ Simpl. I. 211.
- yadi viśati togarāśiṃ I. 215.
- yadi sarvasya lokasya I. 200.
- yadi syāc chātalo vahniś, see yadi syāt pāvakaḥ śitaḥ.
- yadi syāt pāvakaḥ śitaḥ III. 175. Simpl. IV. 51; V. 99.
- yad utsāhī sadā martyaḥ II. 68. Simpl. II. 82.
- yadṛcchayāṇi upanataṃ Simpl. I. 151.
- yadātva rājye kriyate 'bhīṣekas III. 230. Simpl. V. 67.
- yad yat kimcit kvacid api Praśasti 4.
- yady api na bhavati daivāt I. 140. Simpl. I. 181.
- yad yasya vikitam bhojyaṃ Simpl. IV. 57.
- yady eva na bhavel loka Simpl. I. 255.
- yad vāñchati divā martyo, see vāñchati yad di°.
- yad vā tad vā viṣamapatitaṃ III. 204.
- †yad vyākaraṇasamṃyuktaṃ III. 77.
- yan namraṃ sagunaṃ cāpi II. 188.
- yan na vedeṣu śāstreṣu, see yac ca ve°.
- yah parābhavasamprāptaḥ Simpl. I. 313.
- yah pādāyor nipatitaṃ I. 259.
- yah prsto na ṛtaṃ brūte III. 4. Simpl. III. 5.
- yah prstvā kurute kāryaṃ IV. 54. Simpl. IV. 96.
- yam āśrīta na viśrāmaṃ Simpl. I. 51.
- yayor eva samaṃ vittaṃ I. 288; III. 190. Simpl. I. 281; II. 27.
- yas cāgate prāghuṇake II. 49. Simpl. II. 61.
- yas cañtan manyate mūḍho I. 108. Simpl. I. 139.
- yas tīrthāni nīje pakṣe III. 59. Simpl. III. 68.
- yas tyaktvā sāpadaṃ mitraṃ V. 66. Simpl. V. 87.
- yasmāc ca yena ca yathā ca II. 12. Simpl. II. 17.
- yasmiñ jīvati jivanti I. 10. Simpl. I. 23.
- yasmin kule yaḥ puruṣaḥ pradhānaḥ I. 299. Simpl. I. 291.
- yasmin kṛtyaṃ samāveśya Simpl. I. 85.
- yasmin deśe ca kāle ca II. 62. Simpl. II. 75.
- yasminn apy adhikaṃ cakṣur I. 229. Simpl. I. 243.
- yasminn evādhikaṃ cakṣur, see yasminn apy adhi°.
- yasya kṣetram naditīre I. 162. Simpl. I. 208.
- yasya tasya hi kāryasya III. 200. Simpl. III. 171.
- yasya dharmavihīnāni III. 88. Simpl. III. 96.
- yasya na jñāyate vīryaṃ, see yasya na jñāyate śīlaṃ.
- yasya na jñāyate śīlaṃ IV. 17. Simpl. IV. 19; II. 56.
- yasya na vipadī viśādaḥ I. 80. Simpl. I. 105; II. 170.
- \*yasya nāsti svayaṃ prajñā V. 46. Simpl. V. 60, 70.
- \*yasya buddhir balaṃ tasya I. 172. Simpl. I. 214.
- yasya yasya hi kāryasya, see yasya tasya hi kāryasya.

- yasya yasya hi yo bhāvas* I. 53. Simpl. I. 68.
- yasya syāt sahaṇaṃ vīryaṃ* Simpl. III. 160.
- yaḥ satataṃ paripṛcehati* Simpl. V. 92 (om. in HI).
- yaḥ saṃmānaṃ sadā dhatte* II. 17. Simpl. II. 21.
- \*†*yaḥ sāyaṃ atitkṛtṃ prāptaṃ* III. 137.
- yaḥ stokenāpi saṃtoṣaṃ* Simpl. II. 141.
- yaḥ sprśed rāsabhaṃ martyas* III. 107. Simpl. III. 117.
- yasyātrihās tasya mitrāṇi* Simpl. I. 3.
- yasyāsti sarvatra gatih* Simpl. I. 322.
- yām labdhvëndriyani-graḥo na* I. 365.
- yām kṛtvëndriya°*, see *yām labdhvē°*.
- \*†*yādṛsaṃ mama pāṇḍityaṃ* IV. 50, 52. Simpl. IV. 92, 94.
- \*†*yādṛṣi vadanacchāyā* V. 67, 68. Simpl. V. 88, 89.
- yādṛṣais saṃnivasate*, see *yādṛṣaiḥ sev-yate martyo*.
- yādṛṣaiḥ sev-yate martyo* Simpl. I. 249.
- yān yajñasaṃghais tapasā ca lokān* I. 311. Simpl. I. 308.
- yā punas trīṣṭāṇi kanyā* V. 72. Simpl. V. 96.
- yā bhāryā duṣṭacaritā* IV. 45. Simpl. IV. 84.
- \*†*yā mamōdvijate nityaṃ* III. 166. Simpl. IV. 76, 79, 80.
- yā lakṣmīr nānuliptāṅgi* III. 27. Simpl. III. 34.
- yāvad askhalitaṃ tāvat* II. 187.
- †yāvad āste muhūrtaikaṃ* III. 127.
- yāvan na lajante kanyā* Simpl. IV. 69 (om. in HI).
- yāsūṃ nāmnāpi kāmaḥ syāt* Simpl. IV. 33.
- yāsyati sajjanahastaṃ* I. 214.
- yā hutvāgnau svakaṃ kāyaṃ*, vol. xii, p. 48.
- yukto bandhūr api priyas*, see *pūjyo bandhūr api priyo*.
- yuddhakāle 'grago yaḥ syāt* I. 36. Simpl. I. 59.
- yudhyate 'hamkṛtiṃ kṛtvā* III. 37. Simpl. III. 45.
- ye ca prāhur durātmāno* Simpl. I. 39.
- ye jātyādīmahotsāhān* Simpl. I. 38.
- yena kenāpy upāyena* Simpl. I. 358.
- \*†*yena te jambukaḥ pārśve* I. 309.
- yena yasya kṛto bhedaḥ* Simpl. I. 273.
- yena suklikṛtā hamsāḥ* II. 158.
- yena syāl laghutā loke* I. 347. Simpl. I. 353.
- yendhamkārāyuktena*, see *yatrādhāmkāra°*.
- \*†*ye nṛsaṃsā durātmānaḥ* III. 123.
- ye bhavanti mahīpasya* I. 87. Simpl. I. 113.
- yeṣāṃ syād vipulaṃ vittaṃ* V. 25.
- ye sāmādānabhedās* I. 362.
- yaṅva bhṛtyagatā sampad* I. 374.
- yogi yuñjīta satatam* Simpl. IV. p. 21, 13 (om. in HI).
- yo 'traītat paṭhati prāyo* Intr. 5. Simpl. Intr. 6.
- yo durbalo hy aṇv api yācyamāno* Simpl. IV. 26.
- yo 'dhṛitya śāstram akhilaṃ* I. 350.
- yo dhruvāni parityajya* II. 143. Simpl. II. 137.
- yo na dadāti na bhūṅkte*, see *na dadāti yo na bhūṅkte*.
- yo na niḥśreyasaṃ jñānaṃ* I. 233.
- yo na pūjyate garvād*, see *na pūjayati yo na prṣṭo hitaṃ brūte*, see *yaḥ prṣṭo na rtaṃ brūte*.
- yo na rakṣati vitraṣṭān* III. 63. Simpl. III. 72.
- yo na vetti guṇān yasya* I. 32. Simpl. I. 47, 350.
- yo nātmāne na gurave* I. 11.
- yo 'nāhūtaḥ samabhyeti* Simpl. I. 87.
- yo 'balaḥ pronnataṃ yāti* I. 194. Simpl. I. 238, 340.
- yo mantram svāmīno bhīndyāt* Simpl. I. 272.

- yo m $\ddot{a}$ yāṃ kurute m $\ddot{u}$ ḍhaḥ Simpl. I. 359.  
 yo 'mitraṃ kurute mitraṃ IV. 22. Cp.  
     amitraṃ kurute mitraṃ.  
 yo mitraṃ kurute m $\ddot{u}$ ḍha ātmano II. 23.  
     Simpl. II. 28.  
 yo mitrāṇi karoty atra Simpl. II. 185.  
 yo mūrkhāṃ laulyasampannaṃ Simpl.  
     III. 89.  
 yo mohān manyate m $\ddot{u}$ ḍho, see yaś cañtan  
     ma°.   
 yo yatra nāma nivasati I. 201.  
 yo yasya jāyate vadhyah IV. 18. Simpl.  
     IV. 20 (om. in HI).  
 yo raṇaṃ śaraṇaṃ yadvan I. 44.  
 yo ripor āgamaṃ śrutvā III. 40. Simpl.  
     III. 48.  
 \*yo laulyāt kurute karma V. 54. Simpl.  
     V. 73, 86.  
 yo 'vaśyaṃ pitur ācāraḥ I. 381.  
 yo hi prānaparikṣṇaḥ IV. 21. Simpl.  
     IV. 23.  
 yo hy apakartum aśaktaḥ I. 102. Simpl.  
     I. 132.  
  
 rakto 'bhijāyate bhogyo Simpl. I. 144.  
 rakṣed bhrtyān yathā prāṇān III. 112.  
     Simpl. III. 122.  
 rañkasya nṛpater vāpi Simpl. I. 254.  
 raviniśākarayor, see śaśidivākarayor.  
 raho nāsti kṣaṇo nāsti I. 107. Simpl.  
     I. 138.  
 rāgē bimbāḍharo 'sau stana° I. 202.  
 rājamātari devyāṃ ca I. 35. Simpl. I. 52.  
 rājā ghr̥ṇi brāhmaṇaḥ sarvabhakṣi I.  
     429. Simpl. I. 424.  
 rājā tuṣṭo 'pi bhrtyānām, see svāmī  
     tuṣṭo 'pi.  
 rājānam eva saṃśritya Simpl. I. 41.  
 rājā bandhur abandhūnām Simpl. I. 346.  
 rājā vyayaparo nityam Simpl. V. 61.  
 rāmasya vrajanāṃ baler niyamanam III.  
     231. Simpl. V. 68.  
 ripuraktena saṃśiktā III. 28. Simpl.  
     III. 35.  
 ripor aśṭādabattāni III. 60. Simpl.  
     III. 69.  
 rūkṣāyāṃ snehasadbhūvaṃ IV. 49.  
     Simpl. IV. 91 (om. in HI).  
 rūpābhijanasampannau III. 206.  
 rūpenāpratimena yauvanaguṇair III. 207.  
     Simpl. III. 175.  
 rogī cirapravāsi II. 91.  
 rohati sāyakavidhhaṃ III. 99. Simpl.  
     III. 111.  
 rohinīśakataṃ arkanandanaḥ Simpl. I.  
     213.  
  
 laghur ayaṃ āha na lokaḥ, see virasa  
     iti hasati.  
 lajjante bāndhavās tena Simpl. II. 98.  
 lajjā snehaḥ svaramadhuratā V. 73.  
     Simpl. V. 97.  
 labdham arthaṃ tu yo mohāt, see prāptam  
     arthaṃ.  
 labhate puruṣas tāmś tām I. 415.  
 labhyate bhūmiparyantaḥ Simpl. I. 125.  
 lavaṇajalāntā nadyaḥ I. 396.  
 lāṅgūlacālanam adhaś I. 13.  
 līlodyānagate 'pi hi II. 173. Simpl.  
     II. 166.  
 †lubdhakena tato muktā III. 158.  
 lubdhasya naśyati yaśo, see stabdhasya  
     na°.   
 lokānugrahakartūrah I. 183. Simpl. I.  
     225.  
 loke 'thavā tanubhṛtām Simpl. I. 372.  
 lobhād eva narā mūḍhā V. 61. Simpl.  
     V. 81. (Cp. tṛṣṇe devī namas tubh-  
     yaṃ.)  
 lobhāviṣṭo naro vittaṃ Simpl. III. 141.  
 lohitaḥkṣasya ca maṇeḥ I. 67.  
  
 †vakranāsaṃ sujihmākṣaṃ III. 68.  
     Simpl. III. 78.  
 vakranāsaś ca karkākṣo, see vakranāsaṃ  
     su°.   
 vacas tatra prayoktavyaṃ I. 56. Simpl.  
     I. 33.

- vajraleśasya mūrkhasya* IV. 9. Simpl.  
 I. 260; IV. 9 [HI also, I. 201].  
*vadatsu daṇḍyaṃ śaraṇāgatesu* Simpl.  
 III. 155.  
*vananaṃ daśanaṃ hīnaṃ* Simpl. V.  
 77.  
*vananena vadanti*, see *madhu tiṣṭhati*.  
*vadhyatām iti yendhātāṃ*, see *hanyatām*  
*iti ye*.  
*vanāni dahato vahnēḥ* III. 49. Simpl.  
 III. 57.  
*vane prajvalito vahnir* III. 217.  
*vande sarasvatīm nityaṃ* Simpl. H,  
 Intr. 1 (om. I).  
*varaṃ yuktam maunaṃ*, see *varaṃ mau-*  
*naṃ nityaṃ*.  
*varaṃ vanaṃ varaṃ bhāikṣyaṃ* Simpl.  
 I. 280.  
*varaṃ vanaṃ vyāghragajādisevitaṃ*  
 Simpl. V. 23.  
*varaṃ varayate kanyā* Simpl. IV. 68.  
*varaṃ vibhavaññena* II. 88.  
*varaṃ viharāḥ saha pannagair kṛtaḥ* I.  
 168.  
*varaṃ kṛyaṃ maunaṃ*, see *varaṃ mau-*  
*naṃ nityaṃ*.  
*varaṃ garbhasrāvo* Simpl. Introd. 3  
 (H 8, I 4).  
*varaṃ grdhro hamsair*, cp. *grdhṛākāro*  
*'pi sevyah*.  
*varaṃ jaladhipātālā* I. 414.  
*varaṃ narakavāso 'pi* II. 168.  
*varaṃ agnaṃ pradṛṣṭe tu* III. 201.  
*varaṃ ahimukhe krodhāviṣṭe* II. 87.  
*varaṃ parvatadurgeṣu* II. 89.  
*varaṃ prāṇaparitṛyāgo* II. 183.  
*\*varaṃ buddhir na sā vidyā* V. 33.  
 Simpl. V. 36, 39.  
*varaṃ maunaṃ nityaṃ na ca* II. 90.  
*varjayet kaulikākāraṃ* Simpl. IV. 11.  
*varṇaṃ sitaṃ śirasi*, see *śvetam padaṃ*  
*śirasi*.  
*\*vardhamāno mahān snehaḥ* I. 1. Simpl.  
 I. 1.  
*vasen mānādhikam sthānam*, see *śrayen*  
*mā*.  
*vasor vṛyotpannām abhajata* Simpl. IV.  
 50 [om. in HI].  
*vānmātrentṛpyasatyena* Simpl. HI, I. 145.  
*vācyam śraddhasametasya* Simpl. I. 393.  
*vājivāraṇalohānām* I. 328.  
*vāñchati yad divā martyo* I. 103. Simpl.  
 I. 133.  
*vāñchāvicchedanaṃ prākuḥ* Simpl. II.  
 155.  
*vāñchaiva sūcayati pūrvataraṃ* II. 66.  
 Simpl. II. 80; III. 181.  
 †*vātavarṣo mahān āsin* III. 129.  
*vātavarṣtividhūtasya* and *vātavarṣtyava-*  
*dhūtasya*, see *yathā vātavidhūtasya*.  
*vāpikūpatadāgānām* III. 83. Simpl.  
 III. 93.  
*vikalam iha pūrvasukṛtaṃ* Simpl. V. 9.  
*vikāraṃ yāti no cittaṃ* Simpl. II. 110.  
*vidagdhasya ca*, see *viṣadigdhasya*.  
*vidyamānā gatir yeṣām* Simpl. I. 320.  
*vidyāṃ vittaṃ śilpaṃ tāvaṃ* Simpl. I.  
 398.  
*vidyāvataṃ maheccānām* Simpl. I. 37.  
*vidvattvaṃ ca nṛpatvaṃ ca* Simpl. II. 52.  
*vidvadbhīḥ suhrdām atra* Simpl. II. 111.  
*vidvān rjūr abhigamyo* I. 403.  
*vidhātṛa racitā yā sā* Simpl. II. 173.  
*vidhinā mantrayuktena* Simpl. I. 216.  
*vinḍpy arthair dhīraḥ spṛṣati* II. 121.  
*vipulamater api naśyati* V. 5. Simpl.  
 V. 5.  
*virasa iti hasati na janaḥ* V. 7. Simpl.  
 V. 10.  
*virūpo 'py akulīno 'pi* II. 141. Simpl.  
 II. 135.  
*vilocanānām vikacotpalatviṣāṃ* II. 13.  
*vivāde drśyate pattraṃ* I. 391. Simpl.  
 I. 403.  
*vivāde 'nviśyate*, see *vivāde drśyate*.  
*viśeṣāt paripūrnasya* Simpl. I. 326.  
*viśrambhād yasya yo mṛtyum* Simpl. I.  
 274.



*viśvasanti na kasyāpi* Simpl. II, IV. 73.  
*viśvāsaḥ sampado mūlaṃ* II. 18. Simpl. II. 22.  
*viśadigdhasya bhakṣyasya*, see *kaṇṭakasya ca bhagnasya*.  
*viśamasthasvādūphala°* I. 138. Simpl. I. 179.  
*viśamāḥ kaṭhinātmano* I. 51.  
*vistīrṇavyavasāyasūdhya mahatām* III. 227.  
*vīravratasya vidyāyāḥ* I. 419.  
*vrkṣamūle 'pi dayitā* Simpl. IV. 82.  
*vrkṣāṃś chitvā paśūn hatvā* III. 96. Simpl. III. 106.  
*vrttim apy āsritāḥ śatruṇ* Simpl. III. 125.  
*vaikalyaṃ dharanīpātām* I. 136. Simpl. I. 177.  
*vidyavidvajanāmātyā* and *vaidyasām-vatsarāmātyā*, see *vaidyasām-vatsarā-cāryāḥ*.  
*vaidyasām-vatsarā-cāryāḥ* III. 61. Simpl. III. 70.  
*vairāgyāharaṇaṃ*, see *daurbhāgyāyātanaṃ*.  
*vairiṇā na hi sampadadyāt*, see *śatruṇā na hi*.  
*vyakto 'pi vāsare satyaṃ* II. 76. Simpl. II. 92.  
*vyāñjanaṃ hanti vai pūrvaṃ* III. 186.  
*vyāñjanais tu samutpannaiḥ* III. 184.  
*vyāthayanti paraṃ ceto* Simpl. II. 95.  
*\*vyapadeśena mahatām* III. 72. Simpl. III. 82, 90.  
*vyapadeśena siddhiḥ syāt* and *vyapadeśe 'pi s'*, see *vyapadeśena mahatām*.  
*vyasanāṃ hi mahārājño* I. 157.  
*vyasanāṃ prāpya yo mohāt* Simpl. II. 180.  
*vyasaneṣv api sarveṣu* II. 5. Simpl. II. 6.  
*vyākīrṇakesarakarālamukhā* I. 149.

*\*vyāghravānarasarpāṇām* I. 247.  
*vyādhitena śaṅkena* V. 8. Simpl. V. 11.  
*vyomaikāntavihāriṇo 'pi vihaḡāḥ* II. 16. Simpl. II. 20.  
*śaktaṃ bhaktaṃ kuṭinaṃ ca* I. 345. Simpl. I. 351.  
*śaktivaikalyanamrasya* I. 81. Simpl. I. 106.  
*śaklenāpi sadā narendra viduṣā* III. 203. Simpl. III. 172.  
*śakṣyāmi kartum idam alpam* III. 225.  
*śaṅkanīyā hi sarvatra* Simpl. II. 90.  
*śatabuddhiḥ kṛtonnāmaḥ*, see *śatabuddhiḥ śiraḥstho 'yaṃ*.  
*\*†śatabuddhiḥ śiraḥstho 'yaṃ* V. 34, 36. Simpl. V. 45, 50.  
*śatam eko 'pi saṃdhatte* I. 188. Simpl. I. 229; II. 14.  
*\*śatravo 'pi hitāyāna* III. 170.  
*śatruṃ vāñchāvighātāya* Simpl. III. 142.  
*śatruṇā na hi sampadadyāt* II. 24. Simpl. III. 24; II. 29.  
*śatrubhīr gojayeḥ chatruṃ* Simpl. IV. 17.  
*śatruṃ utpādayet prājñas* IV. 16. Simpl. IV. 18.  
*śatruṃ unmūlayet prājñas*, see *śatruṃ utpādayet prā°*.  
*śatruṇāpāni mītrāni* I. 167.  
*śatroḥ palāyane chidram* III. 113. Simpl. III. 123.  
*śatroḥ pracalane*, see *śatroḥ palāyane*.  
*śatror ākrandam* and *śatror ākrāmam*, see *śatror balam avijñāya*.  
*śatror ucchedanārthāya* Simpl. III. 133.  
*\*śatror balam avijñāya* I. 315. Simpl. I. 312.  
*śatror vikramam*, see *śatror balam avijñāya*.  
*śatroḥ śriyaṃ sadotthāyī* Simpl. III. 153.

- śanaih śanair dadāty eṣa* Simpl. III. 134.  
*śanaih śanaih prabhoktavyam* II. 63. Simpl. II. 76.  
*śanaih śanaīs ca yo rāṣṭram* I. 176. Simpl. I. 215.  
*śapathaiḥ saṃkhitasyāpi* II. 32. Simpl. II. 35 (HI, also I. 113).  
*śapathaiḥ saṃkhitasyāpi*, see *śa° saṃkhitasyāpi*.  
*śamopāyāḥ śakopasya* III. 22. Simpl. III. 28.  
*śambarasya ca yā māyā* Simpl. I. 183.  
*śarajyotsnāhate dūram* V. 39. Simpl. V. 53.  
*śarabāṇataranivarṣe* Praśasti 8.  
*śaśidvākarayor grahapīḍanam* II. 15.  
*śastrair hatā na hi hatā* III. 220. Simpl. III. 179.  
*śastrair hatās tu ripavo*, see *śastrair hatā na hi hatā*.  
*śāhyena mītram kapaṭena dharmam* I. 373.  
*śāstrāny adhītyāpi bhavanti* II. 110.  
*†\*śīthilau ca subaddhau ca* II. 142, 149. Simpl. II. 136, 145, 146.  
*śibindpi svamāṃsāni* III. 171.  
*śirasā vidhrtā nityam* Simpl. I. 82.  
*śighrakṛtye*, see *śighrakṛtyeṣu*.  
*śighrakṛtyeṣu kāryeṣu* III. 199. Simpl. III. 170.  
*†śīlavātātāpasahaḥ* III. 156.  
*śītātāpādikāṣṭhāni* Simpl. I. 270.  
*śīlam śaucam kṣāntir* V. 2. Simpl. V. 2.  
*śucayo hitakārīno vīritāḥ* I. 435.  
*śuddhaiḥ snigdhaiḥ*, see *bhāvasnigdhaiḥ upakṛtam api*.  
*śubham vā yadi vā pāpam* I. 104. Simpl. I. 134, 239.  
*śuśkasya kīṭākhātasya*, see *kubjasya kīṭa°*.  
*śūdro vā yadi vānyo°pi* I. 127. Simpl. I. 167.  
*śūnyam aputrasya grham* II. 80.  
*śūras ca kṛtavidyāś ca*, see *śūro°si kṛta-vidyo°si*.  
*śūrah surūpaḥ subhagaś ca vāgmī* V. 17. Simpl. V. 25.  
*śūrās ca kṛtavidyāś ca* II. 119.  
*\*†śūro°si kṛta-vidyo°si* IV. 34, 39. Simpl. IV. 38, 43.  
*†śṛnotv avahitāḥ kūnto* III. 135.  
*śete saha śayānena* Simpl. II. 126.  
*śokāratiḥhayatrāṇam* II. 195. Simpl. II. 179.  
*śaucāvasiṣṭayāpy asti* Simpl. II. 101.  
*śrayen mānādhikam vāsam* II. 82.  
*\*śravyam vākyaṃ hi vṛddhānām* I. 343.  
*śrīsomamantrivacanena* Praśasti 2.  
*śrutvā sāṃgrāmikāṃ vārttām* Simpl. I. 91.  
*†śrutvaivam bhairavam śabdaṃ* I. 83.  
*śrūyatām dharmasarcasvam* Simpl. III. 103.  
*\*śrūyate hi kapotena* III. 120.  
*śreyāḥ puṣpaphalaṃ vṛkṣād* III. 91. Simpl. III. 99.  
*śreṣṭhebhyaḥ sadṛṣebhyaś ca* III. 189.  
*ślāghyaḥ sa eko bhuvi* II. 166.  
*śleṣmāśru bāndhavair muktaṃ* I. 338. Simpl. I. 335.  
*śvānakurkuṭacāṇḍālāḥ* III. 105. Simpl. III. 115.  
*śvetaṃ padaṃ śirasi yat* III. 168. Simpl. IV. 77.  
*śaṭkarno bhidyate mantras* Simpl. I. 99.  
*śaḍakṣareṇa mantrēṇa* I. 128. Simpl. I. 168.  
*śaḍ imān puruṣo jahyād* III. 64. Simpl. III. 74.  
*saṃrohatīṣuṇā viddham*, see *rohati sāya-kaviddham*.  
*†saṃhatās tu harantīme* II. 7. Cp. *jālam ādāya gacchanti*.  
*sakalārthaśāstrasāram* Introd. I. Simpl. Introd. 1 (H 4, om. I).

- sakrj jalpanti rājānaḥ* I. 379.  
*sakrī kandukapātām hi* II. 132. Simpl.  
 HI, II. 140.  
*sakrī api dr̥ṣṭvā puruṣaṃ* II. 65. Simpl.  
 II. 79.  
*sakrī uktam na gr̥hṇāti* Simpl. II.  
 165.  
*sakrī duṣṭam ca yo mitram* II. 27; IV.  
 13. Simpl. II. 32; IV. 14.  
*sakrī duṣṭam ap̥ṣṭam yaḥ*, see *sakrī*  
*duṣṭam ca yo mitram*.  
*sakhyam sāptapādnam bho* II. 36. Simpl.  
 II. 43.  
*†sa gatvāṅgarākarmāntam* III. 144.  
*samkṣepāt kathyate dharmo* III. 93.  
 Simpl. III. 102.  
*samgatāni subaddhāni* II. 197.  
*samgrāme praharaṇasamkate* II. 129.  
*samghātavān yathā venur*, see *sampā-*  
*tavān ya°*.  
*sa ca nṛpatīs te sacivās* III. 234.  
*samcaramitika pāpāni* Simpl. IV. 64.  
*satām vacanam ādiṣṭam* Simpl. IV. 104,  
 105.  
*satām matim atikramya* I. 232.  
*satkṛtās ca kṛtārthās ca* Simpl. III.  
 158.  
*satpātram mahatī śradddhā* II. 58.  
 Simpl. II. 72.  
*satyadharmavihīnena*, see *dharmasatya°*.  
*satyaṃ dhane na mama nāśagate* II.  
 192.  
*satyaṃ parityajati* V. 28. Simpl. V. 27.  
*satyādhyo*, see *sannyāyo dhārmikāś*  
*cādhyo*.  
*satyānṛtā ca paruṣā priyavādini ca* I.  
 432. Simpl. I. 425.  
*satyāryadhārmikān*, see *sannyāyo dhār-*  
*mikāś cādhyo*.  
*sadaśād yojanaśatāt*, see *sapādād yojā°*.  
*sadūcāreṣu bhṛtyeṣu* II. 19. Simpl.  
 II. 23.  
*sadādānaḥ parikṣinaḥ* Simpl. II. 70.  
*sadā bhṛtyāparādheṇa* I. 348.  
*saddāmandamadasyandi°* I. 7.  
*sadyśam ceṣṭate svasyāḥ* I. 412.  
*sadaśvāpadgato rājā* I. 89. Simpl. I.  
 117.  
*sadbhikḥ sambodhyamāno 'pi* Simpl. IV.  
 55.  
*sadhana iti ko madaś te* II. 124.  
*†sa nininda kildātmānaṃ* III. 149.  
*santa eva satām nityam* II. 165.  
*samtaptāyasi samsthitasya payaso* Simpl.  
 I. 250.  
*samtāpayanti kim*, see *durmantrinam*  
*kaṃ*.  
*santo 'pi hi na rājante* II. 73. Simpl.  
 II. 87.  
*santo 'py arthā vinaśyanti* III. 179.  
*santoṣāmṛtatṛptānām* II. 161. Simpl.  
 II. 152.  
*sandigdhe paraloke* I. 139. Simpl. I.  
 180.  
*sandigdho vijayo* I. 314; III. 10.  
 Simpl. III. 13.  
*sandhikḥ kāryo 'py anāryeṇa* III. 7.  
 Simpl. III. 10.  
*sandhim icchet samenāpi* III. 9. Simpl.  
 III. 12.  
*sannyāyo dhārmikāś cādhyo* III. 6.  
 Simpl. III. 9.  
*†sa pañjarakam ādāya* III. 124.  
*sapādād yojanaśatād* II. 14. Simpl.  
 II. 18.  
*saptadvīpādhipasyāpi* II. 130.  
*sapta svarās trayo grāmā* V. 40. Simpl.  
 V. 54.  
*samam śaktimatā yuddham* Simpl. III.  
 15.  
*samayābhyūgato 'tithikḥ*, p. 254, 9.  
*samaḥ śatran ca mitre ca* Simpl. IV. 60.  
*samutpanneṣu kāryeṣu* Simpl. IV. 1.  
*samudravācīva calasavabhāvāḥ* Simpl. I.  
 194.  
*samgoragamātāṅgam* II. 107.  
*sampattayaḥ parūyattāḥ* I. 262. Simpl.  
 I. 263.

- sampatsu mahatām cittaṃ* II. 151.  
*sampadi yasya na harṣo*, see *yasya na vipadī viśādaḥ*.  
*sampātām ca vipātām ca* II. 44. Simpl. II. 54.  
*sampātavān gathā veṇur* III. 50. Simpl. III. 58.  
*sampūrṇenāpi kartavyaṃ* II. 22. Simpl. II. 26.  
*saṃprāpto yo 'tithih sāyam*, see *apraṇāgyo 'tithih*.  
*saṃbhāvyam goṣu saṃpannam* IV. 64. Simpl. IV. 115.  
*saṃmato 'haṃ vibhor nityam* I. 41. Simpl. I. 56.  
*sarāḥpadmaṃ tyaktvā vikasitam* I. 296.  
*saralair api cākṣudraiḥ* Simpl. H I, III. 64.  
*sarasi bahusā tārachāyām* I. 276.  
*saruṣi natistutivacanam* I. 54. Simpl. I. 70.  
*saruṣi nrpe*, see *saruṣi nati°*.  
*sarpānām ca*, see *sarpānām durja°*.  
*sarpānām durjanānām ca* I. 327. Simpl. I. 158; V. 46.  
*sarpān vyāghrān gaṇān siṃhān* Simpl. I. 40.  
*sarvadevamayasasya* I. 93. Simpl. I. 121.  
*sarvadevamayo rājā* I. 92. Simpl. I. 120.  
*sarvanāṣe samutpanne* IV. 24. Simpl. IV. 27; V. 42.  
*\*sarvam etad vijānāmi* III. 216.  
*sarvasvanāṣe saṃjāte* IV. 19. Simpl. IV. 21.  
*sarvasvahaṛaṇe śaktam* IV. 23. Simpl. IV. 25.  
*sarvāśucinidhānasya* I. 175.  
*sarvāḥ sampattayas tasya* II. 97.  
*sarveṣāṃ eva martyānām* Simpl. II. 11.  
*sarvopadhisamrddhasya*, see *dakṣiṇādī-samrddhasya*.  
*savyadakṣiṇayor yatra* I. 65. Simpl. I. 76.  
*sa suhrd vyasane yaḥ syāt sa pitā* I. 341.  
*sa suhrd vyasane yaḥ syāt sa putro* Simpl. I. 337.  
*sa suhrd vyasane yaḥ syāt anyajātyudbhavo* I. 340.  
*sa snigdho vyasanān nivārayati* I. 251.  
*sahate suhrd iva bhūtvā prājñas* Simpl. H I, III. 159.  
*†sahasraṃ bibharti kaścic* III. 146.  
*sākāro nīṣeprho vāgmī* Simpl. III. 88.  
*sā jihvā yā jinaṃ stauti* V. 10. Simpl. V. 13.  
*\*†sādhu mātula giteṇa* V. 37, 45. Simpl. V. 51, 59.  
*sādhuṣv api ca papeṣu* Simpl. IV. 61.  
*sāmavādāḥ sakopasya*, see *śamopāyāḥ sa°*.  
*sāmasādhyeṣu kāryeṣu* Simpl. III. 131.  
*sāmasiddhāni kāryāni* Simpl. III. 130.  
*sāmādidānabhedās te*, see *ye sāmādānabhedās*.  
*sāmādir daṇḍaparyanto* I. 359. Simpl. I. 377; III. 129.  
*sāmādisajjitaiḥ*, see *sāmādyaiḥ*.  
*sāmādyaiḥ sajjitaiḥ pāsaiḥ* I. 119. Simpl. I. 157.  
*sāmānyajanmā jātas tu*, see *mātrtulya-guno jātas*.  
*sāmnaṭva yatra siddhiḥ syāt* I. 361. Simpl. I. 378.  
*sāmnaṭvdau prayoktavyaṃ* I. 358. Simpl. I. 379.  
*sārameyakharāśvasya* V. 44. Simpl. V. 58.  
*sārameyasya cāśvasya*, see *sārameyakha°*.  
*†sārdham manorathasatais* IV. 8. Simpl. IV. 8.  
*sā sā sampadyate buddhiḥ* Simpl. III. 162.  
*sā sevā yā prabhukitā* Simpl. I. 46.  
*sāhlādām vacanam prayacchasi* Simpl. IV. 6.

- simhaiḥ pañjarayantraṇāpari*° I. 295.  
*simho vyākaraṇasya kartur* II. 28.  
 Simpl. II. 33.  
*siddhiṃ vāñchayatā janena*, see *si*° *prār-*  
*thayatā ja*°.  
*siddhiṃ vā yadi vāsiddhiṃ* Simpl. II.  
 183.  
*siddhiṃ prārthayatā janena* III. 205.  
 Simpl. III. 174.  
*simā vṛddhiṃ samāyāti* Simpl. I. 92.  
*simā saṃkocam āyāti* Simpl. I. 93.  
*sukulam kuśalam sujanam* Simpl. V. 8.  
*sukṛtyaṃ viṣṇuguptasya* Simpl. II.  
 41.  
*sukhasya śaraḥ paribhujyate tair* II.  
 163.  
*\*suguptam rakṣyamāṇo 'pi* IV. 43.  
 Simpl. IV. 45, 46.  
*suguptasya hi dambhasya*, see *supra-*  
*yuktasya dambhasya*.  
*suṇano 'tha suhṛn nṛpo*, see *svajano 'tha*  
*suhṛl gurur*.  
*supūrā vai kunadikā* I. 14. Simpl. I.  
 25; II. 138.  
*suptam vahnau śiraḥ kṛtvā* I. 252.  
*\*suprayuktasya dambhasya* I. 197, 218.  
*subhaksyāni vicitrāṇi*, see *subhikṣāṇi*  
*vicitrāṇi*.  
*subhāṣitamayaṃ dravyaṃ* Simpl. II,  
 II. 147.  
*subhāṣitarasāsvādā*° II. 172. Simpl.  
 II. 164.  
*\*†subhikṣāni vicitrāṇi* IV. 65. Simpl.  
 IV. 116, 117.  
*subhītāḥ paradēsebhyo* V. 27.  
*sumukhena vadanti*, see *madhu tiṣṭhati*  
*vāci go*°.  
*surārisaṃghātaniṣṭaṇitam* I. 217.  
*sulabhāḥ puruṣā rājan* I. 220. Simpl.  
 II. 160; III. 6.  
*suvarṇapuspāṃ pṛthivīm* I. 30. Simpl.  
 I. 45.  
*suvarṇaracitam śuddham* Simpl. II,  
 V. 42.
- suśaṃcitair jīvanavat surakṣitair* Simpl.  
 II. 115.  
*suśūkṣmeṇāpi randhreṇa* II. 34. Simpl.  
 II. 38.  
*suhṛdaḥ sneham āpannā* II. 11. Simpl.  
 II. 15.  
*suhṛdāṃ hitakāmānāṃ*, see *mitrānāṃ*  
*hitā*°.  
*suhṛdāṃ upakārakūraṇād* I. 9. Simpl.  
 I. 22.  
*suhṛdi niranantaracitte* I. 75; II. 181.  
 Simpl. I. 341.  
*suhṛdbhir āptair asaḥṛd vicāritam* I.  
 440; III. 103.  
*†śūcīmukhi durācāre* IV. 58. Simpl.  
 I. 392; IV. 100.  
*\*sūryaṃ bhartāram utsṛjya* III. 180.  
 Simpl. IV. 56, 75.  
*ṣṛṣṭā mūtrapurīṣārtham* Simpl. III. 100.  
*sevakaḥ svāminam dveṣṭi* I. 34. Simpl.  
 I. 50.  
*sevayā dhanam ichadbbhiḥ* Simpl. I.  
 264.  
*sevā svayṛttir ākhyātā* I. 266. Simpl.  
 I. 268.  
*†so 'pi divyatanur bhūtvā* III. 163.  
*somas tāsāṃ dadau śaucaṃ* III. 182.  
*†so 'haṃ pāpamatiḥ caiva* III. 153.  
*sauhṛdasya na vāñchanti* Simpl. V.  
 21.  
*\*skandhenāpi vaheḥ chatrum* III. 213.  
*stabdhasya naḥyati yaśo* III. 212. Simpl.  
 II, III. 161.  
*stimitonnatasamcārā* Simpl. I. 29.  
*stokenōnnatim āyāti* I. 113. Simpl. I.  
 150.  
*striyaṃ ca yaḥ prārthayate* Simpl. I.  
 141.  
*striyaḥ pūrvaṃ surair bhuktāḥ* III. 181.  
*striyo 'kṣā mṛgayā pānam* I. 158.  
*strīnāṃ śatroḥ kumitrasya* III. 54.  
 Simpl. III. 64.  
*strīmudrāṃ makarādhwajasya* IV. 30.  
 Simpl. IV. 34.

- strīvipraliṅgibāleṣu* IV. 35. Simpl.  
 IV. 39.  
*sthānatrayaṃ yatīnāṃ ca* V. 41. Simpl.  
 V. 55.  
*sthānaṃ trikūṭaṃ parikhā samudro*  
 Simpl. III. 161.  
*sthānaṃ nāsti kṣaṇaṃ nāsti*, see *raho*  
*nāsti kṣaṇo nāsti*.  
*sthānabhraṣṭā na śobhante* II. 118.  
*sthānasthitā hi puruṣāḥ*, see *sthāna-*  
*bhraṣṭā na śo°*.  
*sthāneṣv eva niyojyāni* I. 60. Simpl.  
 I. 72.  
*sthitānāṃ svāmīnaḥ kārye* I. 306.  
 Simpl. I. 298.  
*sthitō 'py antyaśv avasthāsu* I. 423.  
*sthirahṛdayanikītarāgāḥ* I. 166.  
*sthairyaṃ sarveṣu kṛtyeṣu* III. 92.  
 Simpl. III. 101.  
*snigdhair eva hy upa°*, see *bhāvasnigdhair*  
*upakṛtaṃ api*.  
*spṛṣann api gajo hanti* II. 170; p. 185,  
 21. Simpl. III. 83.  
*smṛtaṃ vacaḥ kvacana* Prasasti 5.  
*smṛtivedādīśāstreṣu* vol. xii, p. 48.  
*svakarmasamīdanaviceṣṭitāni* II. 193.  
*svagrāhodyānagate 'pi*, see *līlodyānagate*  
*'pi hi*.  
*svacittakalpito garvaḥ* IV. 57. Cp.  
*utkṛṣṭaṃ pīṭhikāḥ pādau*.  
*svacchāni saubhāgyanirantarāpi* II. 196.  
*svajano 'tha suhrd gurur* I. 249.  
*svadeśād yojana°*, see *sapādād yo°*.  
*svaphalanīcayo namrāṃ śākhāṃ* I.  
 292.  
*svabhāvakopam atyugraṃ*, see *svabhāva-*  
*raudram*.  
*†svabhāvaraudram atyugraṃ* III. 69.  
 Simpl. III. 79.  
*svabhāvo nōpadeśena* Simpl. I. 257.  
*svaḥpam apy apakurvanti* Simpl. HI  
 I. 65.  
*svaḥpasnāyuvāsāvaśeṣamalīnaṃ* I. 12.  
*svaḥpe 'pi guṇāḥ sphṛtā* I. 241.
- svavittaharaṇaṃ dṛṣṭvā* II. 92. Simpl.  
 II. 103.  
*svaśaktyā kurvataḥ karma* II. 140.  
 Simpl. II. 133.  
*svasthānaṃ sudṛḷhaṃ kṛtvā* III. 33.  
 Simpl. III. 40.  
*svāgatenāgnayah prītā* I. 132. Simpl.  
 I. 172.  
*svābhīprāyaparokṣasya* I. 268.  
*svāmīni guṇāntarajñe* I. 210. Simpl.  
 I. 101.  
*svāmī tuṣṭo 'pi bhṛtyānāṃ* I. 346.  
 Simpl. I. 83, 352.  
*svāmī dveṣṭi susevito 'pi* V. 16. Simpl.  
 V. 24.  
*svāmyarthe yas tyajet prāṇān* I. 301.  
 Simpl. I. 293.  
*svāmyādiṣṭas tu yo bhṛtyaḥ* I. 86.  
 Simpl. I. 112.  
*svāmyādeśāt subhṛtyasya* I. 85. Simpl.  
 I. 111.  
*svāmyāyattā yataḥ prāṇā* I. 303. Simpl.  
 I. 295.  
*\*svārtham utsṛjya yo dambhī* IV. 33.  
 Simpl. IV. 37.
- hataṃ saṅgyam anāyakaṃ* p. 57, 10.  
*†hataḥ śatruḥ kṛtaṃ mitraṃ* V. 65.  
 Simpl. V. 85.  
*hatā bhikṣā dhvāṅkṣair vicalati* V.  
 20.  
*hantavyapakṣe nirdiṣṭā* I. 204.  
*†hanyatām iti yenūktāṃ* III. 192.  
*harihastagataḥ śaṅkhāḥ* I. 283.  
*\*†hartavyaṃ te na paśyāmi* III. 167.  
*†harṣāviṣṭas tato vyādho* vol. xii,  
 p. 50.  
*hasantaṃ prahasanty eta* Simpl. I.  
 184.  
*hasann api*, see *spṛṣann api*.  
*†hastapādasamāyukto* IV. 56. Simpl.  
 IV. 98; I. 391.  
*hastapādasamopeto*, see *hastapādasamā-*  
*yukto*.

- himsakāṅy api bhūtāni* III. 95. Simpl.  
 III. 105.  
*hitakṛdbhir akāryam ihamānāḥ* I. 250.  
*hitam eva hi vaktavyam* I. 436.  
*hitavaktā mitavaktā* III. 74.  
*hitaiḥ sādhusamācāraiḥ* I. 342. Simpl.  
 I. 339.  
*hiraṇyaṃ dhānyaratnāni* I. 182. Simpl.  
 I. 224, 349.
- hinaḥ śatrur nihantavyo* III. 116.  
*hināṅgī vādhikāṅgī vā* V. 71. Simpl.  
 V. 95.  
*hutāśajvālābhe sthitavati* I. 289.  
*hetupramāṇayuktaṃ* II. 103.  
*helākṛtaspḥuratkḥadga°* Simpl. III.  
 151.  
*homārthair vividhapradānavidhinā*  
 Simpl. I. 310.

## ADDITIONS AND CORRECTIONS

VOL. XI.

Delete the asterisks in the text pp. 52, 8, 55, 12, 66, 15, 87, 7, 288, 15.

Insert asterisks before रजन्यां 50, 12, विद्यान् 69, 3, \*न्तर्वेशिकं 180, 2, धनकामं 181, 2 (see *variants*), कुल्लकं 289, 3.

4, 14 read \*प्रकरैर्; see *variants*.

6, 33 „ भवति for भवपि.

16, 20 „ प्रसादसंमुखो.

51, 6 „ with MSS. यास्यामि । इति मुक्तापयित्वा.

83, 22 „ स दूरम्; see *variants*.

87, 14 „ with bh and with the Ψ-class \*समेते; cp. text. simpl. Kielhorn 68, 20, and Hamb. MSS. (सपरिजनौ निःक्रांतौ).

90, 13 „ श्लेष्माश्रु.

91, 5 add hyphen at the end of the line.

112, 22 add in margin: *upa*.

132, 16 read \*प्रत्यायितो.

163, 15 „ अनिच्छतो.

175, 17 „ तत्प्रभविण्.

211, 22 „ सत्को ? See vol. xii, p. 32.

225, 30 „ श्रीमत्.

227, 30 „ दग्धां.

229, 9 „ प्रोच्छसिषि.

246, 1 and 3 read सत्कं with A.

257, 7 read \*मोक्षकर्माणि ? See *variants*.

265, 22 „ with Prof. Hultsch भ्रमन् स्थ° and परिभ्रमच्छक्रं; see *variants*.

270, 4 „ \*सहस्रबुद्धी.

283, 23 „ वेगातिविगं; see vol. xii, p. 35.

In the *glossary* add: ऊर्णाप्रस्तर, 277, 17 'bearing a woollen cover', 'covered with wool'.—कोटपाल, 259, 9 'chief officer of the police of a town'. Prof. Hultsch informs me that this is the same as Hindi and Marāṭhī कीतवाल.—मुक्तापय, 51, 6 'to take one's leave'. Cp. Hertel, Indogermanische



Forschungen, xxix (1911), p. 215 ff.—रविकर, 290, 11 = रविवार 'Sunday'.—P. 293, first column, read तृ.—S. v. †बूट read in the parenthesis वोडिय.—For \*चतुर्जातिक, p. 293, first column, Munirāj Shri Dharmavijaya Sūri refers to the 7th and 8th part of *Shaligram Nighantu Bhūshana*, संख्यावर्गे, Vyankateshwar Press, p. 1079; for भास, p. 294, 2nd column, to Hemacandra's *Abhidhāna-cintāmaṇi*, भूमिकाण्डे, तिर्यक्काण्डे, stanza 404 with commentary; for खगिका, to Siddhicandra's commentary on *Kādambarī*, p. 127 (*Nirṇaya Sāgara Press*). खगी or खगिका means 'a basket in which areca-nuts are kept'.

## VOL. XII.

Page 15, *sub* 25<sup>2</sup>, add:

To the good services of Dr. F. W. Thomas I owe copies of the *Raghunāth* temple MS. (Rgh), and of the *Uluar* MS. (U). I received them when I had already given up all hope for them.<sup>1</sup> Both of them belong to the mixed MSS., based on Pūrṇabhadra's text.

Rgh (Stein's Catalogue 81; see Aufrecht, C.C. II, p. 69) is a mere fragment, which goes from the beginning of the text down to p. 42,<sup>5</sup> पुचकलचनाशमी. Though on the whole this MS. agrees with Pūrṇabhadra, the beginning of its *Kathāmukha* with the three opening stanzas of the Hamburg MS. H has been supplied from the *textus simplicior*. This text is extremely faulty, shares almost all the blunders of bh Ψ, but has been corrected in some places (e.g. 6, 31 किमुपमीयते गविंद्रः, metrically wrong; 6, 33 किं किचतामपि, a miscorrection of the blunder of our leading MSS.; 9, 3 द्विषि द्वेषपरो with the Hamburg MSS.). In most cases it shares the readings of the Ψ-class, but it cannot possibly have been copied from Ψ, or from any one of the MSS. derived from Ψ. In 33, 21 Rgh has the same gap as our other MSS.; but this gap goes only to the words स्वामी पिंगलक (*sic*), which are missing in the MSS. of the bh- and Ψ-classes. A comparison has shown me that in spite of this circumstance this MS. is useless for the constitution of the text.

U (Aufrecht, C.C. II, p. 208). Though a copy of this MS. was sold to me for 100 Rupees, it is as worthless as the MS. just mentioned. Its text is based on a Ψ-MS., but interpolated in the third tantra from the *textus simplicior*, and omitting with it our stanza iii, 109 and the following tale. Several stanzas are inserted, and others

<sup>1</sup> See my critical edition of the *Tantrākhyāyika*, p. vi.

- omitted, in different parts of the text. In the fourth tantra there is some confusion, owing to the carelessness of the copyist, who copied the leaves of his original without beforehand arranging them in due order. Besides minor gaps there is a considerable one, extending from our p. 266, 15 to 282, 7. Some of the blunders occurring in bhΨ have been corrected, but only from conjecture, not from any MS. In 33, 12 e.g. U reads तेषां चयाणामपि वृत्तांतं; in 33, 21 the gap preserved in the MSS. of the bh- and of the Ψ-classes has been filled in as follows: अपरं चास्मत्स्वामी पिंगलकी (sic) महति व्यसने वर्तते करकटेनीत्ते (sic) किं व्यसनं दमनक आह, &c.
- p. 20. Sub 25<sup>6</sup> add: MS. Decc. Coll. IV, 359. Colophon: . . . samvat 1660 varṣe śake 1525 madhye sitādau pañcamyāṃ dvitīyavāsare । śrīmatapāgacche kamalakalāśaśākhāyāṃ ācāryaśrīnarmadācāryeṇa likhitam idaṃ pustakaṃ । gaṇibhojaśāgaravācānārthaṃ (!) ॥ . . . gramthāgram 1380. A mere abstract from Pūrṇabhadra's text. Most of the stanzas and most portions of the frame-stories are omitted.
- p. 35, l. 4 Dharmavijaya Sūri explains यासं as a gerund in °अम्. Delete my sentence referring to यास.
- p. 42, § 3, add: A vernacular gloss by the glossator of bh was wrongly taken for a correction by the copyist of the intermediate MS. to which N goes back; hence a meaningless correction of this gloss appears in the text of N, p. 271, 9. See *variants*.—To the bh-class belongs also the MS. Decc. Coll. XVII, 75, containing *Kathāmukha* and *tantra* 1 only. Leaves 34, 62, 63 missing. Quite modern, very faulty; the original readings of Pūrṇabhadra corrected in many places. Worthless.
- p. 63, l. 1 read: *pañcāśītyadhikam*.
- p. 80 f. On Jacobi's criticism of Hemacandra's and Pradyumna's language, cp. Hargovindās and Bechardās in their edition of Shāntinātha Mahākāvya, Yashovijaya Jaina Granthamālā 20, p. 3 ff. From p. 11 of their preface it follows that our remark on 24, 3 प्रथमे, p. 30, must be deleted.
- p. 88, *variants* on p. 11, l. 5, insert 7 after *nimḍā* ॥
- p. 117, note on p. 90, l. 20. Read: 'except Hamb. MS. H *kṛtaṃ* (I *naraṃ*).'

## HARVARD ORIENTAL SERIES

**Harvard Oriental Series.** Edited, with the coöperation of various scholars, by CHARLES ROCKWELL LANMAN, A.B. and LL.D. (Yale), LL.D. (Aberdeen), Wales Professor of Sanskrit at Harvard University; Honorary Member of the Asiatic Society of Bengal, the Société Asiatique, the Royal Asiatic Society of Great Britain and Ireland, and the Deutsche Morgenländische Gesellschaft; Member of the American Philosophical Society; Fellow of the American Academy of Arts and Sciences; Foreign Member of the Royal Bohemian Society of Sciences; Corresponding Member of the Institute of Bologna, of the Royal Society of Sciences at Göttingen, of the Imperial Russian Academy of Sciences, and of the Institute of France (Académie des Inscriptions et Belles-Lettres).

**Published by Harvard University, Cambridge, Massachusetts, U.S.A.** To be bought, in America, of GINN & COMPANY, 29 Beacon Street, Boston, Mass.; in England, of GINN & Co., 9 St. Martin's Street, Leicester Square, London, W.C.; in Continental Europe, of O. Harrassowitz, Leipzig.—The price of volume 3 is \$1.20; the price of each of the volumes 1, 2, 4, 5, 6, 9, 11, 12, and 13 is \$1.50; all these, post-paid. Price of volumes 7 and 8 (not sold separately) is \$5. Price of volume 10 is \$6.—One dollar (\$1.00)=Marks 4.18=francs or lire 5.15=4 shillings and 1 penny=3 rupees.—Volume 10 is royal 4° (32 cm.); volumes 7 and 8 are super-royal 8° (28 cm.); the rest are royal 8° (26 cm.). All are now bound durably in full buckram with gilt top.

**Volume 1. Jataka-Mala,** by Arya Çūra. Edited in Sanskrit (in Nāgarī letters) by Professor H. KERN, University of Leiden, Netherlands. 1891. Pages, 270. (North-Buddhistic stories. They have been translated by Speyer, London, 1895, Frowde.)

**Volume 2. Sankhya-Pravachana-Bhashya,** or Commentary on the exposition of the Sankhya philosophy, by Vijñāna-Bhikṣhu. Edited in Sanskrit (in Roman letters) by Professor R. GARBE, University of Tübingen, Germany. 1895. Pages, 210. (Translated by Garbe, Leipzig, 1889, Brockhaus.)

**Volume 3. Buddhism in Translations.** By the late HENRY CLARKE WARREN, of Cambridge, Mass. 1896. Fourth issue, 1906. Pages, 540. (Over 100 extracts from the sacred books of Buddhism, so arranged as to give a connected account of the legendary life of Buddha, of his monastic order, of his doctrines on karma and rebirth, and of his scheme of salvation. The work has been widely circulated and has been highly praised by competent authorities.)

**Volume 4. Karpura-Manjari.** A drama by the Indian poet Rājasekhara (900 A.D.). Critically edited in the original Prākṛit (in Nāgarī letters), with a glossarial index and an essay on the life and writings of the poet, by STEN KONOW, of the University of Christiania, Norway; and translated into English with notes by C. R. LANMAN. 1901. Pages, 318.

**Volumes 5 and 6.** *Bṛihad-Devata* (attributed to Cāunaka), a summary of the deities and myths of the Rīg-Veda. Critically edited in the original Sanskrit (in Nāgarī letters) with an introduction and seven appendices (volume 5), and translated into English with critical and illustrative notes (volume 6), by Professor A. A. MACDONELL, University of Oxford. 1904. Pages, 234 + 350 = 584.

**Volumes 7 and 8.** *Atharva-Veda*. Translated, with a critical and exegetical commentary, by the late Professor W. D. WHITNEY, of Yale University; revised and brought nearer to completion and edited by C. R. LANMAN. 1905. Pages, 1212. (The work includes: critical notes on the text, with various readings of European and Hindu mss.; readings of the Cashmere version; notices of corresponding passages in the other Vedas, with report of variants; data of the scholiasts as to authorship and divinity and meter of each verse; extracts from the ancillary literature concerning ritual and exegesis; a literal translation; and an elaborate critical and historical introduction.)

**Volume 9.** *The Little Clay Cart* (Mṛcchakaṭīka), a Hindu drama attributed to King Shūdraka. Translated from the original Sanskrit and Prākṛits into English prose and verse by A. W. RYDER, Instructor in Sanskrit in Harvard University. 1905. Pages, 207.

**Volume 10.** *Vedic Concordance*: being an alphabetic index to every line of every stanza of the published Vedic literature and to the liturgical formulas thereof, that is, an index (in Roman letters) to the Vedic mantras, together with an account of their variations in the different Vedic books. By Professor MAURICE BLOOMFIELD, of the Johns Hopkins University, Baltimore. 1906. Pages, 1102.

**Volume 11.** *The Panchatantra*: a collection of ancient Hindu tales, in the recension (called Pañchākhyānaka, and dated 1199 A.D.) of the Jaina monk, Pūrṇabhadra, critically edited in the original Sanskrit (in Nāgarī letters: and, for the sake of beginners, with word-division) by Dr. JOHANNES HERTEL, Professor am Koeniglichen Real-Gymnasium, Doebeln, Saxony. 1908. Pages, 344.

**Volume 12.** *The Panchatantra-text of Pūrṇabhadra*: critical introduction and list of variants. By Dr. JOHANNES HERTEL, Professor am Koeniglichen Real-Gymnasium, Doebeln, Saxony. 1912. Pages, 245. (The volume includes an index of stanzas.)

**Volume 13.** *The Panchatantra-text of Pūrṇabhadra*, and its relation to texts of allied recensions as shown in Parallel Specimens. By Dr. JOHANNES HERTEL, Professor am Koeniglichen Real-Gymnasium, Doebeln, Saxony. 1912. (Nineteen sheets, mounted on guards and issued in atlas-form. They give, in parallel columns, four typical specimens of the text of Pūrṇabhadra's Panchatantra, in order to show the genetic relations in which the Sanskrit recensions of the Panchatantra stand to one another, and the value of the manuscripts of the single recensions.)